MONASTICISM IN THE ORTHODOX CHURCHES

P. E. Shaw
75, Kingston Road
Oxford.

Union Theological Seminary
600 West 122nd St.
New York.

MONASTICISM IN THE ORTHODOX CHURCHES

A RUSSIAN ARCHIMANDRITE

Frontispiece

MONASTICISM IN THE ORTHODOX CHURCHES

BEING AN INTRODUCTION TO THE STUDY OF MODERN HELLENIC AND SLAVONIC MONACHISM

AND

THE ORTHODOX PROFESSION RITES, TOGETHER WITH A GREEK DISSERTATION ON THE MONASTIC HABIT, DONE INTO ENGLISH, WITH NOTES,

BY

N. F. ROBINSON

OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

TWELVE ILLUSTRATIONS

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PROLOGUE

Ἄνδρες βροτοί, φεύγωμεν ἐκ κόσμου πλάνου!
Χριστὸς καλεῖ, δράμωμεν! εὔπλους γὰρ βίος,
Ζάλης, μεριμνῶν καὶ στροφῶν ὑπερπλέων.
Φροντὶς γὰρ αὕτη τῷ Μοναστῇ καὶ μόνον,
Τυχεῖν ἐκείνου τοῦ γαληνοῦ λιμένος,
Ἐν ᾧ πέπαυται τῶν λυπηρῶν πᾶς πόνος.
Ὦ πῶς πάνυμνος ὁ ξένος τούτων βίος!
Καὶ τίς φρόνιμος πραγματευτὴς κερδάνων,
Ὃς πάντ' ἀφεὶς ἕλοιτο τὸν σταυρὸν φέρειν;

St. Theodore Studites.

Mortals, escape with me from a false world!
Christ calls. Away! Life be our voyage fair,
Safe riding o'er the surge of cares and lies!
One quest alone employs the lonely Monk,
How he may reach the Haven of true peace,
Where never comes the strain of breaking hearts.
O happy life, all music, free from sorrow!
Where is the prudent seeker of true gain
Will part with all the world and choose the Cross?

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INTRODUCTION TO THE STUDY OF MODERN HELLENIC AND SLAVONIC MONASTICISM

PRELIMINARY STATEMENT

THERE are no separate Monastic Orders and Congregations in the Orthodox Greek and Slavonic Churches; but all who are living the Monastic Life are regarded as members of a great Monastic Brotherhood of ascetics. Within this Brotherhood, however, there are different ideals and types of the ascetic life, and a threefold grade in the practice of asceticism.

In primitive Monasticism there was no grade between the Probationer and the fully Professed Monk. The institution of two grades of asceticism below that of the perfect Monk (τέλειος Μοναχός) has so changed the character of the Monastic Profession in the Orthodox Churches as to make it a progressive, instead of a single action. At the present day he who looks forward to entering the highest grade ordinarily advances stage by stage, but does not become a perfect Monk until, perhaps not until after many years, the third or highest stage is finally reached. The ancient Profession Rites have been modified in consequence of this,

and adapted to the progressive character of the Monastic Profession.

The three essential parts of the Monastic Profession are the taking of the formal Vows, the conferring of the Monastic Tonsure, and the tradition of the Monastic Habit; but none of these three acts was of the essence of primitive Monasticism.

In the Orthodox Eastern Churches, though the Vows are formal and explicit, there is no written formula of Profession,[1] to be subscribed by the Candidate at his admission into any of the three grades. The Vows, which are four in number, are taken by the Candidate in his answers to distinct and definite questions by the Hegumen, or Abbot, before the admission into the intermediate and into the highest grades. The Candidate for admission into the lowest grade, before presenting himself to be formally received into that grade, is commonly, though not invariably, required by the Hegumen to declare his determination to persevere in a life of Monastic asceticism. The custom varies in the different Monasteries.

The Tonsure, instead of being ceremonially conferred once only, as in the early days of Cenobitical Monasticism, is now conferred upon admission into any of the three grades.

The full Monastic Habit is worn only by the Monk or Nun of the highest grade; but portions of the Habit are assigned to those admitted into the lower grades. The portion assigned to the

[1] The formula of Profession is peculiar to the West, and dates from the time of St. Benedict. *Regula, Cap.* 58.

Monk or Nun of the lowest grade is less than the portion assigned to one entering the intermediate grade. There is no distinction between the Habit of the Monk and the Nun. According to their respective grades Monks and Nuns are habited alike in the whole or in a portion of the one Monastic Habit.

A three years' term of probation is required of those who are admitted to the intermediate or to the highest grade ; but there is nothing in Orthodox Monasticism precisely corresponding to the Novitiate in a Western Religious Order or Congregation. A Monk who has passed three years as a Probationer in the lowest grade has the option of remaining in that grade for the rest of his life or of advancing to a higher grade.

A short postulancy of a few days or weeks commonly precedes the admission into the lowest grade, and so into the Brotherhood of Monks.

MONASTIC TYPES AND IDEALS

The various types of Orthodox Monks, and their different ideals of asceticism, may be conveniently studied in the Monasticism of Mount Athos.[1] For some centuries four distinct types of

[1] Mount Athos is the terminal peak (6350 feet in height) which gives its name to a small peninsular promontory, forty miles in length and from four to seven miles in breadth, the easternmost of three promontories forming part of the large tridental Peninsula of Chalcidice, which projects into the Aegean Sea. There have been three different centres of Hellenic Monasticism. Palestine was the centre from the fifth to the seventh century, because of the wide influence of St. Sabbas (born in Cappadocia in A.D. 439 ; died in 531), the founder of

Monks have existed on the Holy Mountain, each type with a different ideal of asceticism. The earliest of the four types dates from the beginning of Monasticism in Egypt, in the third century; and the latest of them took its rise on Mount Athos itself, towards the end of the fourteenth century, when Eastern Monasticism generally had grown lax. The laxity on Athos came to be reduced to a new system of Monasticism, and this new systematized manner of life has affected Hellenic Monasticism throughout the East by offering a lower ideal of Monastic asceticism; and Slavonic Monasticism also has suffered from it.

The four types of Monks are the Eremitic, the Semi-Eremitic, the Cenobitic and the Idiorrhythmic Monks.

1. The Eremite (Ἐρημίτης, from ἔρημος, solitary) or Hermit Monk, is commonly called a Hesychast (Ἡσυχαστής, one who lives in quiet). His prototype of the third century is St. Paul of Thebes or St. Anthony during twenty years of his life, A.D. 285–305, while he was living as a Solitary. The Monk (Μοναχός, from μόνος, alone) of the primitive type, whose Cell (Κελλίον) was his Monastery (Μονή, abiding place, from μένω, to

the Lavra, or Monastery, still called by his name, on the banks of the Kidron, near the Dead Sea. In the seventh century Constantinople became the centre; and early in the ninth century Monasticism was there reorganized by St. Theodore, Abbot of the Monastery of the Studium. But the centre of Hellenic Monasticism shifted from Constantinople to Mount Athos during the eleventh and twelfth centuries, and it was there again reorganized by St. Athanasius the Lavriote or Athonite. Dom E. C. Butler has given an admirable brief sketch of the origin of Monasticism, both Eastern and Western, in the *Cambridge Mediæval History*, Vol. I, Chap. xviii.

abide) in the primitive sense of the word, is still to be found on Athos.

2. The Semi-Eremitical Monk. St. Anthony, *circ.* 305, formally instituted Monasticism by becoming the "Father of Monks," the first Abbot of a little colony of Hermits who had gathered about him and so put an end to his solitary life. The Monks in this colony were Semi-Eremites, because they lived in a colony, and not as Solitaries; but their life was not the Common Life, because each Monk continued to practise his asceticism according to his own will, though under the direction of the Father or Abbot. At that date there were no formal Vows.

The most famous development of this Antonian or Semi-Eremitic Monasticism took place in the fourth century in the deserts of Nitria and Scete, where great numbers of Monks (whose first Abbot was Amoun or Ammon) lived as Semi-Eremites in the Skete (Σκήτη, from ἀσκητήριον, a place of asceticism), or Lavra (Λαύρα,[1] a lane or passage); or as Hermits in "The Cells," remote from the Skete, and out of earshot of one another. In the early use of the word Lavra a large Skete was meant; but the word is used at the present day to denote a large Monastery of any kind.

3. The Cenobitic Monk, or Monk of the Common Life. The first Cenobium (Κοινόβιον, from κοινός, common, and βίος, life), or Monastery of the Common Life, was founded by St. Pachomius at Tabennisi, in the South of Egypt, *circ.* 315–320.

[1] Various suggested derivations of the word Λαύρα are given in *Kalendarium utriusque Ecclesiae*, N. Nilles, S.J., i, p. 346.

St. Basil (A.D. 329–379) after studying the three different types of Monasticism existing in his day adopted the Cenobitical ideal of St. Pachomius, in a greatly modified form, and introduced it into his Cenobium at Neocaesarea, in Pontus, *circ.* 360. St. Basil was opposed to the Eremitical ideals and to the severe austerities of the Egyptian Monks.[1] His ideal, as further modified by St. Theodore Studites at the end of the eighth century, is the most prevalent type of Monachism on Mount Athos and throughout the Hellenic and Slavonic Churches generally, though the Antonian ideals have survived also.[2]

The union of the Eremitical or Semi-Eremitical and the Cenobitical types of Monasticism under the rule of the same Hegumen, which is a characteristic of Orthodox Monasticism at the present day, was due in the first instance to St. Gerasimus (†475),

[1] "St. Basil's construction of the Monastic life was fully cenobitical, in this respect advancing beyond that of St. Pachomius. In the Pachomian system the Monks dwelt in different houses within the Monastery precincts; the meals were at different hours; and all assembled in the Church only for the greater services. But St. Basil established a common roof, a common table, and common prayer always." *Camb. Med. Hist.*, i, p. 528.

[2] "Since the time of Theodore the Studite Greek and Slavonic Monachism has undergone little change: it is still St. Basil's Monachism, but the elements of hard labour and works of charity have been almost wholly eliminated from the life, and intellectual work has not, as in the West, taken their place on any large scale—indeed, it has universally been discouraged; so that for the past thousand years Greek and Slavonic Monks have been almost wholly given up, in theory at any rate, and in a great measure in practice also, to a life of purely devotional contemplation. They do not call themselves Basilians, but simply Monks, and St. Basil's Rules scarcely hold a leading place in the code of monastic legislation that regulates their life." *Ibid.*, pp. 529, 530.

Hegumen, or Abbot, of a Skete or Lavra on the banks of the Jordan, near Jericho. His Cenobium was a training-school for Hermits, or Anchorites (Ἀναχωρητής, one who has retired from the world, from ἀναχωρέω, to withdraw), of whom there were at least seventy under his rule. They spent two days of the week at the Cenobium, and the other five days in the seclusion, silence, and austerities of the Hermit life. In the Cenobium were the probationers and the less proficient Monks.[1]

The co-existence of the Eremitical, the Semi-Eremitical and the Cenobitical types of Monasticism under the rule of the same Hegumen on Mount Athos, can be traced directly to St. Athanasius the Lavriote, who founded, in the year 963 or 964, the Great Lavra in which his relics still repose. Like St. Gerasimus in the fifth century, St. Athanasius permitted only those Monks to retire into a life of solitude who had already been well trained in the ascetic life of the Cenobium. He drew his Cenobitic ideals from his predecessors in the ascetic life, and chiefly from St. Theodore Studites ; but he gave to his Rule an original form which was adopted generally on Athos, whence it spread throughout Hellenic and Slavonic Monasticism generally. St. Athanasius had been appointed Protos or Superior over all the fifty-eight Cenobia existing in his day on the Peninsula of Athos.[2] St. Theodore had worked out St. Basil's ideal of the Common Life without making provision for the Eremitical and Semi-

[1] *Acta SS.*, Bolland., Mar. i, pp. 385, 386.
[2] *Cath. Enc.*, Vol. II, p. 48.

Eremitical ideals; but St. Athanasius, when he first came to Athos, found the Antonian ideals so prevalent on the Holy Mountain that he retained both the Eremitical and the Semi-Eremitical types side by side with the Cenobitical, after the example of St. Gerasimus. And so it has come to pass, that the Antonian ideals, which St. Basil did not like, and the Pachomian ideals, as modified by him and by St. Theodore, have equally the approval of Orthodox Monasticism. It is important to note that the Orthodox Monks do not follow exclusively the so-called Rules of St. Basil, nor do they call themselves Basilian Monks, but simply Monks.

4. The Idiorrhythmic Monk. A hitherto unknown type of Monasticism appeared on Mount Athos about the year 1374, at a period when Monks had grown lax in the practice of asceticism. This new form of the Monastic life is known as Idiorrhythmism.[1]

A party was formed among the Athonite Monks which was determined to submit no longer to the prohibition of the right of private property. Monks singly or together acquired property, took possession of it as though it were their own, supported themselves by means of it, and bequeathed it to other Monks. By these means they became independent of the Hegumen, and impatient of his authority. By degrees the monarchical constitution of the Sovereign Monastery became oligarchical. The person and office of the Hegumen

[1] Gr., Ἰδιόῤῥυθμος, living in one's own way; from ἴδιος, personal, as opposed to κοινός, common, and ῥυθμός, manner, way.

remained for a time; but it was not very long before an Hegumen (who according to tradition held his office for life) was no longer elected in the Idiorrhythmic Monasteries. A Council of Monks assumed control and appointed a nominal Head, who was elected to serve for one year, in place of an Hegumen holding office for life. Finally they managed to get the Cenobitic Monasteries to acquiesce in this new constitution and manner of life, and not deprive the Idiorrhythmic Monasteries of joint-rule with the Cenobitic Monasteries, as Sovereign Monasteries united together for the government of the Holy Mountain. The title of Kathegumenos (Καθηγούμενος) is given to the nominal Head of an Idiorrhythmic Monastery. This is, in brief, the history of the evolution of Idiorrhythmism which spread from Athos so widely as to affect, more or less, the whole of Orthodox Monasticism. Idiorrhythmism is not, as some writers describe it, a lax form of Antonian Monasticism, i.e. of the Eremitical and Semi-Eremitical life. It is, on the contrary, a lax form of the Cenobitical life. The Great Lavra on Mount Athos, as founded by St. Athanasius in the tenth century was a Cenobium. In the sixteenth century it became an Idiorrhythmic Monastery; in the year 1574 it became again a Cenobium; but about the middle of the seventeenth century it became once more an Idiorrhythmic Monastery; and it has remained Idiorrhythmic to the present day. Nearly all the ancient great Monasteries have had at least a period of Idiorrhythmism, from which some have never recovered. The Idiorrhythmic Sketes were

first instituted in the sixteenth century, the most flourishing period of Idiorrhythmism. They differ very widely from the Sketes of the Antonian type in the early days of Monasticism.[1]

Though there are these four well-defined types of Monks existing side by side on the Holy Mountain, the classification of the different Monastic Institutions, that is to say, of the regularly organized Monastic Habitations, makes necessary a somewhat different classification of the Monks than the mere classification according to type; for the Monks of the four different types inhabit six different kinds of dwelling-places, and the life of the inhabitant of each different kind of dwelling-place is governed in accordance with the fixed rules and regulations governing the dwelling-places themselves; which, as has been already stated, are organized Monastic Institutions.[2] An Athonite Monk, therefore, may be designated in Greek as a Μοναστηριακός (Monasteriac), a Σκητιωτής (Sketiote), a Κελλιωτής (Kelliote or Celliote), a Καλυβιωτής (Kalyviote), a Καθισματάριος (Kathismatarios), or an Ἡσυχαστής (Hesychast), according as his dwelling-place is a Monastery

[1] *Die Haupturkunden für die Geschichte der Athosklöster*, Ph. Meyer, pp. 57–59. The subject of Idiorrhythmic Monachism is treated also by B. Laurès in *Échos d'Orient*, iv, pp. 293 *sqq.*; by Dom P. de Meester, *Voyage de deux Bénédictins*, pp. 150–156; and more briefly, by W. K. Lowther Clarke, *St. Basil the Great*, pp. 137, 138.

[2] The description here given of the six kinds of Athonite Monks and their dwelling-places is drawn largely from an article in the magazine, Ἐκκλησιαστικὸς Κῆρυξ, for December 15, 1913, published at Larnaka, in Cyprus. The article is entitled, Αἱ τάξεις τῶν ἐν ἁγίῳ Ὄρει ἱδρυμάτων. It was written by the Metropolitan of Kition (Kitin), Meletios Metaxakis.

(Μονή or Μοναστήριον), a Skete (Σκήτη), a Cell (Κελλίον), a Kalyve (Καλύβη, Cottage), a Kathisma (Κάθισμα, Hut), or an Hesychasterion (Ἡσυχαστήριον, place of retreat, i.e. Hermitage).

1. The Monastery is a Sovereign Institution (Ἵδρυμα Κυρίαρχον), whose foundation rests upon Imperial or Patriarchal authorization, and whose method of government is defined by the general regulations of the Holy Mountain concerning all Monastic Institutions upon the Peninsula of Athos. There are two kinds of Monasteries :

(1.) The Cenobium (Κοινόβιον), or Monastery of the Common Life.

(2.) The Monastery of the Idiorrhythmic Life.

(1.) In the Cenobium the Brethren have all things in common. The Hegumen is elected by a general ballot of all the Monks, and holds his office for life. The government of the Cenobium is monarchical to a certain degree, the absolute monarchy being somewhat restricted by the Gerontia (Γεροντία), or body of Gerontes (Γέροντες), i.e. Elders, round about the Hegumen.

(2.) In the Idiorrhythmic Monastery, the rule of poverty is relaxed, and the Brethren receive a remuneration for their labour.[1] The affairs of the Monastery are managed by the Council of the Superiors (Σύμβούλιον τῶν Προϊσταμένων), by which and out of which is chosen the Governing Com-

[1] Each Monk receives from his Monastery "fuel, wine, vegetables, cheese, and about £2 or £3 a year. The rest he must earn for himself. They only meet for the Divine Office, and on great feasts for dinner. Otherwise they do what they like. But their lives are quite simple, poor, and edifying." *Orthodox Eastern Church*, Adrian Fortescue, D.D., p. 357.

mittee (*Διευθύνουσα Ἐπιτροπή*). The government of the Idiorrhythmic Monastery has remained oligarchical.

The Peninsula of Athos is held and governed by 20 Sovereign Monasteries, of which 11 are of the Cenobitic and 9 of the Idiorrhythmic type. These Monasteries are self-governing centres of various Monastic Institutions associated together in one group; and the 20 Monasteries together form, with equal privileges, the Monastic Confederation (*Συμπολιτεία*) of the Holy Mountain.[1]

LIST OF THE SOVEREIGN MONASTERIES

The Cenobitic Monasteries

1.	Dionysiou . . .	*Greek.*
2.	Koutloumousi . .	*Greek.*
3.	Zographou . . .	*Bulgarian.*
4.	Karakallou . .	*Greek.*
5.	Simonos Petras . .	*Greek.*
6.	Hagiou Pavlou . .	*Greek.*
7.	Xenophon . . .	*Greek.*
8.	Gregoriou . . .	*Greek.*
9.	Esphigmenou . .	*Greek.*
10.	S. Panteleïmon . .	*Russian.*
11.	Constamonitou . .	*Greek.*

[1] "Each Monastery sends one deputy and one assistant-deputy to Karyaes, in the middle of the peninsula. The twenty deputies are divided into five groups, and each group takes it in turn to preside over the whole Colony. They have no authority over the internal arrangements of each Lavra, but have to judge between them in disputes and represent the whole in exterior affairs, that is, with the Porte and the Phanar." *Ibid.*, p. 358.

The Idiorrhythmic Monasteries

1.	The Great Lavra	*Greek.*
2.	Vatopedi	*Greek.*
3.	Iveron	*Greek.*
4.	Chilandariou	*Serbian.*
5.	Pantocratoros	*Greek.*
6.	Xeropotamou	*Greek.*
7.	Docheiariou	*Greek.*
8.	Philotheou	*Greek.*
9.	Stavroniketa	*Greek.*

Each of these twenty Lavras, or Monasteries, is a Stavropegion (Σταυροπήγιον, from σταυρός, a cross, πήγνυμι, to fix), i.e. an Institution immediately subject to the jurisdiction of the Patriarch of Constantinople, and exempt from diocesan jurisdiction, because of the planting in it of the Patriarchal Cross in token of Patriarchal jurisdiction. With the exception of the Idiorrhythmic Monastery of Stavroniketa (founded in 1542) they are all Imperial Institutions (Βασιλικὰ Ἱδρύματα), i.e. founded by the authorization of an Imperial Chrysobull (Χρυσόβουλλον, from χρυσός, gold, and βοῦλλα, a bull) of a Byzantine Emperor.

There is no restriction as to the number of Monks who may belong to a Monastery, but there is generally a limit as to the number who may be received into the Monastic Institutions attached to the Sovereign Monastery.

The Church of the Monastery is called a Katholikon (Καθολικόν), because it is the Church where all the Brethren worship. The Chapels are numerous.

2. The modern Skete is a small Monastic village planted upon the soil of a Sovereign Monastery, by a legal enactment of the Monastery, with the approval of the representatives of the 20 Sovereign Monasteries, and by the special authorization of the Patriarch of Constantinople in a document bearing his seal. All Athonite Monks, irrespective of nationality, belong to the jurisdiction of this Patriarch.

The Skete possesses an internal government of its own, but only in dependence upon the Sovereign Monastery, under well-defined regulations ; among which is a definite restriction as to the highest number of Monks allowed in the Skete.

Sketes and other Institutions dependent upon the Sovereign Monastery may be built up either by accessions from within the Monastery or from outside ; and Monks may pass from one Skete to another ; but the Vow of Stability, as well as the Vow of Obedience, requires in every case the special permission of the Hegumen to pass from one Monastic Institution to another. Postulants apply for admission to a Skete just as they would apply for admission to a Monastery.[1] Sketes are either Idiorrhythmic or Cenobitic.

(1.) An Idiorrhythmic Skete consists of a number of separated houses called Kalyvai (Καλύβαι, Cottages), and in the midst of these is the Kuriakon (Κυριακόν), or Church of the Skete. The term Kuriakon is applied to the Church of the Skete because the Liturgy is celebrated there, and the

[1] From all this it is evident that the modern Skete bears a resemblance, though a remote one, to a Western Priory.

Offices said, on the Lord's Day. This is in accordance with the primitive custom at Sketes. The Eremitical and Semi-Eremitical Monks assembled for worship at the Church of the Skete on Saturdays, Sundays, and the great feast days. The Idiorrhythmic Sketes have adopted this custom. Alongside of the Kuriakon is the Guest House (Ξενών, or Ξενοδοχεῖον), in which the Dikaios (Δίκαιος), or Superior (Προϊστάμενος, or Προεστώς), of the Skete has his residence. Each Kalyve (Καλύβη), is inhabited by three Monks, of whom the first is the Geron (Γέρων, Elder); the two other Monks being subordinate to him. The Gerontes of all the Kalyvai of the Skete, by virtue of their position of authority as regents in the Sovereign Monastery, meet yearly without summons on the eighth day of May to choose the Dikaios of the Skete for the ensuing year, subject to the approval of the Sovereign Monastery. The Monks of the Idiorrhythmic Skete say their daily Offices in the several Kalyvai, and assemble together for the Liturgy in the Kuriakon on Sundays and feast days only. In each Kalyve there is a small Chapel, in which the Offices are said daily; but the Liturgy is not celebrated there, unless it be on the feast day of the Saint in whose name the Chapel is dedicated. The Monks support themselves by cultivating the ground surrounding the Kalyve, and by other manual labour.

(2.) The Cenobitic Skete is a Skete only in name. In the early days of Monasticism it would have sounded like a confusion or contradiction of

terms to speak of a Cenobitical Skete. The modern Cenobitic Skete has come into existence through the development of a particular form of the Common Life which has been influenced to a certain degree by the life in the Idiorrhythmic Skete. The Monks of the Cenobitic Skete live a Common Life like the life in a Cenobium, taking their meals in common in the Refectory of the Skete, and saying their Offices daily in common in the Kuriakon of the Skete, where also the Liturgy is celebrated on Sundays and feast days. As a rule the Liturgy is celebrated daily in the large Monasteries only. The Dikaios of the Cenobitic Skete, unlike the Dikaios of the Idiorrhythmic Skete, holds his office for life. He is chosen by all the Monks of the Skete, not by the Gerontes only; but the election must be confirmed by the Sovereign Monastery.

There are in all on Athos 12 recognized Sketes, viz., 2 Russian, 2 Roumanian, 1 Bulgarian Orthodox,[1] and 7 Greek. The Bulgarian Skete is a dependency of the Russian Monastery, but under the Patriarch of Constantinople, like all the Monastic Institutions on Mount Athos. All the other Sketes belong to Greek Monasteries.

The name of Skete is applied improperly to two Monastic foundations belonging to the Russian Monastery; but these are mere annexes of the Monastery, without a trace of self-government.

3. The Kellion, or Cell, is a Monastic Institution consisting of a single building, built in the archi-

[1] The Bulgarian Orthodox are Bulgarians who do not belong to the Bulgarian Exarchate.

tectural form of a country residence, and containing within it a small Chapel (Ναΐδριον). There is a small area of land attached to it. The Kellion is held under a deed of trust from the Sovereign Monastery by three Monks, and is presided over by one of the three according to the following fixed order of precedence: The Protos (Πρῶτος), or First Monk named in the lease, becomes the Geron of the Kellion. He appoints, on his own responsibility, two other Monks to be his joint-tenants. On the death of the Protos the second in order succeeds to his place and office, the third in order ascends to the place vacated by the second, and at the designation of the new Protos, now become Geron, a third Monk is appointed to the place remaining to be filled. The new arrangement is ratified by a new lease drawn up by the Monastery after there has been paid into the treasury of the Monastery by the Monk who has been promoted to the office of Geron an assessment of one-third of the valuation of the Kellion. The estate of the deceased Geron, after the claims upon the Kellion have been paid, passes to his successor. But in the event of the death of a Geron without a lawful successor, the Kellion, together with the whole estate of the deceased Geron, reverts to the Sovereign Monastery.

According to the strict letter of the lease, whose form has remained almost without change for three centuries, no permission is given to the three Monks living in the Kellion to have with them any attendants. Nevertheless a custom of long continuance relating to the Kellia (with the exception of

the Russian) so interprets the deed as to allow the three Monks to have, for the purpose of attendance upon the Kellion, from one to three Lay Brothers (Δόκιμοι). Hence the Patriarchal Sigillum issued in 1909, and a General Regulation of the Holy Mountain which followed it in 1911, fix the number of six persons as the highest limit allowed to a Kellion foundation. The Kellion thus constituted becomes a small Cenobium, though without any pretension of claiming to be a Monastery.

The number of foundations of the Kellion type on the Holy Mountain amounts to 204 in all. Of these 154 are Greek, 31 Russian, 12 Roumanian, 6 Bulgarian, and 1 Georgian. If the Georgian and Russian Kellia be subtracted (many of which, contrary to the general law, contain whole decades of Monks) all the remaining Kellia can be said to keep within the lawful number, that is to say, no Kellion has more than six persons.

The Monks living in the Kellion are obliged to maintain themselves out of the produce of the land attached to it, and by manual labour in painting, wood-carving, knitting, etc. All the Kelliotes maintain themselves after this fashion, with the exception of the Russians.

4. The Kalyve (Καλύβη). The name Kalyvai, as has been stated already, is given to the group of separate cottages in the small Monastic village which constitutes the Idiorrhythmic Skete. The life of the Monks in an Idiorrhythmic Kalyve bears a certain resemblance to that of the Monks in a Cenobitic Kellion. The Kalyve is leased by three Monks according to a regular order of

succession, just as in the case of the Monks of a Kellion, but without the additional complement of attendants.

Though the Kalyvai, for the most part, are grouped together into a Monastic village called a Skete, there are sometimes a few Kalyvai remote from the rest and also from the Monastery. An isolated Kalyve is assigned to one Monk, or to two Monks at the most, as a dwelling-place for the rest of the life, but without any order of succession. The life in these distant Kalyvai is Semi-Eremitical.

5. A Kathisma (Κάθισμα) is a small hut, occupied by a single Monk living an Eremitical life. By paying down a specified sum of money before he takes possession of the Kathisma, the Hermit becomes for the rest of his life the recipient of a regular dole of bread from his Monastery.

6. The Hesychasterion (Ἡσυχαστήριον, Place of Retreat), or Hermitage (Ἐρημιτήριον), is a cave in the wilderness or in a cliff by the seaside, remote from the Monastery and other Monastic Institutions: it is usually almost inaccessible. The Monk who dwells in it is a true Solitary or Anchorite of the early Antonian type. He allows himself no cooked food, and is rarely visible to the eyes of men. This is the most austere form of the Monastic life. There are occasional instances in which Hesychast Monks, like some of the Solitaries of primitive Monachism,[1] wear neither Habit nor clothing of any kind. They shun the sight of men,

[1] Among the early Fathers of the desert clothed only in their long hair and beards were two Hermits, who spent forty years as Solitaries after they had gone forth from their Monastery. *Vitae Patrum*, P.L., lxxiii, 1007.

and leave their cave-cells only at night. Monks who, with the permission of the Hegumen, leave their Monastery to become Hesychasts would never be received back again into the Monastery, if they should become weary of the Solitary life. To become a Hesychast means to leave the Monastery for life, except for brief visits.

The classification of Monks according to their dwelling-places is quite independent of the threefold division according to the three grades of asceticism; for each of these six kinds of life is open to Monks of each of the three grades; a Monk of the lowest grade, for example, may become a Hesychast, and lead a very austere life.

Besides the Monks of good repute, described above, there is also on the Holy Mountain a certain disreputable class of Monks, called Kaviotes (Καβιῶται), the modern representatives of the Gyrovagi, or roving, vagabond Monks of the early days of Monasticism, who, as St. Benedict said, wandered where they would, and did what they liked. The Kaviotes wear a Rason and a Skouphos[1]; but they belong to no Monastic foundation; either because they have been expelled from some Monastery or other Monastic Institute, or else because they have come to Mount Athos in some irregular way to live as Monks on the sacred soil. They live where they please, and the other Monks regard them as tramps. The General Regulations prescribe their banishment from the Peninsula.

From what has been said above it is evident

[1] The Rason and Skouphos are described on pp. 37-40.

that each Monastery, whether Cenobitic or Idiorrhythmic, possesses an autonomy in accordance with the General Regulations concerning the Monastic life of the Athonite Monks; and also that these Sovereign Monasteries have subject to them, to the first and second degree in closeness of connexion and dependence, certain Monastic Institutions, to which the Monastery has delegated limited self-governing powers; while, at the same time, there are on Mount Athos certain other foundations, such as the Kellia of the Russian Monks, which are mere annexes of the Monastery, and possess no self-government.[1]

The chief Monasteries in Russia are the four great Lavras of Pechersk at Kief, Troïtsa near Moscow, St. Alexander Nevsky at Petrograd, and Potchaiëv in Volhynia. The small Monasteries of Russia are numerous. The number of Monasteries in Russia is estimated at 550, with about 11,000 Monks and 18,100 Nuns.[2] The Russians possess on Mount Athos 1 Cenobium, 2 Sketes, and 31 Kellia, or Cells. At the present time nearly two thousand Athonite Monks are subjects of the Tsar of Russia.

Numerous Hellenic and Slavonic Monasteries exist in Constantinople and Asia Minor, in the Balkan States, and in the dual Empire of Austria-Hungary, in Palestine, etc.

[1] "Since the Phanar will not let them (the Russians) have any other Lavra besides Panteleïmon, they have made that enormously big, and have founded Kellia and Sketai all over the peninsula, dependent on Panteleïmon, but really larger and richer than many Lavras." *Orthodox Eastern Church*, p. 359.

[2] *Askese und Mönchtum*, D. Otto Zöckler, p. 620.

The three tables which follow, translated and somewhat modified, are taken from the magazine, Ἐκκλησιαστικὸς Κῆρυξ, December 15, 1913, published at Larnaka, in the Island of Cyprus. They give statistics of the Athonite Institutions and of the number of Monks, according to different classifications.

Table I

Classification of the Monastic Institutions on Mount Athos, according to the Language or Racial Descent of the Monks, and according to their Nationality or Citizenship.

According to Language or Racial Descent.	Sovereign Monasteries.	Sketes.	Kellia.	According to Nationality or Citizenship.	Sovereign Monasteries.	Sketes.	Kellia.
Greek . . .	17	7	154	Greek . . .	18*	8	132
Russian . . .	1	2	31	Russian . . .	1	2	35
Serbian . . .	1	—	—	Turkish . . .	1*	—	28
Bulgarian . .	1	1	6	Roumanian . .	—	2	9
Roumanian . .	—	2	12	Serbian . . .	—	—	—
Georgian . .	—	—	1	Bulgarian . .	—	—	—
Total . . .	20	12	204	Total . . .	20	12	204

* In one of the 17 Greek-speaking Monasteries the majority of the Monks are natives of Turkey. Conversely in the Serbian and Bulgarian Monasteries the majority are from Greek Macedonia. The same is true in the case of the Bulgarian Skete and Kellia. In the classification according to citizenship three Roumanian Kellia are subtracted and are added to the number of the Russian Kellia, because in the Walachian Kellia the Monks are Russian subjects ; and so are also the Georgian Monks.

Table II

Classification of the Monks according to Language or Racial Descent.

Monastic Institutions.	Greeks.	Russians.	Roumanians.	Bulgarian Orthodox.	Serbians.	Georgians.	Total.*
20 Sovereign Monasteries	2285	1183	18	180	76	—	3742
12 Sketes . . .	595	282	121	27	13	5	1043
204 Kellia . . .	628	186	49	24	—	6	893
456 Kalyvai, Kathismata, etc.	198	263	191	12	—	3	667
*Total . . .	3706	1914	379	243	89	14	6345

* In addition to the Monks there are 1625 Greek-speaking lay inhabitants.

Table III

Classification of the Monks, according to their Nationality or Citizenship.

Monastic Institutions.	Greece.	Russia.	Turkey.	Roumania.	British Possessions.	Serbia.	Austria.	Bulgaria.	Montenegro.	Total.
20 Sovereign Monasteries	2080	1194	280	12	87	63	11	12	3	3742
12 Sketes . .	481	327	125	81	14	—	10	5	—	1043
204 Kellia . .	458	209	187	32	7	—	—	—	—	893
456 Kalyvai, Kathismata, etc. . . .	196	330	34	107	—	—	—	—	—	667
Total . .	3215	2060	626	232	108	63	21	17	3	6345

There are often far-distant metochia (μετόχια),[1] or farms, dependent upon the Monasteries, and adding to their revenue; but these do not come under the head of Monastic Institutions.

THE THREE GRADES OF MONASTIC ASCETICISM

In the early days of Monasticism there was but one Grade of Monks, one Tonsure, one Habit, in the various Monasteries. The Novels of Justinian (A.D. 535), which codified existing custom, directed (Novel V) that the term of probation should extend over a period of three years, during which term the Probationer continued to wear the layman's dress; and after that period, if accepted by the Hegumen, he received the Tonsure and the Habit. But the custom of wearing a laical dress did not last long; for soon after the date of the Novels the Candidate, after a short postulancy, began to wear a portion of the Habit proper to Professed Monks. This new custom introduced, practically, a lower grade into the Brotherhood of Monks; for the wearing of the portion of the Habit allowed to the Probationer was regarded as a tacit expression of a determination to abide in the Monastic life of asceticism, subject to the approval of the Hegumen.

The third grade to be introduced, in point of

[1] "A metochion is a daughter-house or farm a long way off, administered by Monks sent from the Lavra. It differs from a Kellion in being a source of revenue to the parent-house." *Orthodox Eastern Church*, p. 358.

time, was the intermediate grade, which seems to have been introduced towards the close of the eighth century; for St. Theodore Studites in his Testament speaks of the Little Habit, i.e. the dress worn by the intermediate grade of Monks, as though it were of recent introduction, and forbids the Hegumen to give it to Monks. In spite of his disapproval of it, however, the custom of conferring the Little Habit to an intermediate grade of Monks has been continued down to the present time.

The Monk of the lowest of the three grades is regarded as a true Monk, but an imperfect Monk (*ἀτελὴς Μοναχός*). The Monk of the highest grade only is properly considered to be a perfect Monk (*τέλειος Μοναχός*); though the Monk of the intermediate grade is also sometimes called a perfect Monk, inasmuch as he has passed the canonical term of probation, and has publicly taken life Vows. His proper designation is, however, a proficient (*ἐντριβής*) Monk. Comparatively few Monks attain to the highest grade, except on their death-bed.

The Monk of the lowest grade is called a Rasophore (*Ῥασοφόρος*, from *Ῥάσον*, a Rason or Tunic, and *φορέω*, to wear; Slav., Ryasonosets), and is regarded as a Beginner (*Ἀρχάριος*) in asceticism until he has fulfilled the three years' term of probation. The Monk of the intermediate grade is known as a Stavrophore (*Σταυροφόρος*, from *σταυρός*, a cross, and *φορέω*, to wear; Slav., Krestonosets), because he bears a wooden cross or crucifix; he is also called a Microschemos (*Μικρόσχημος*, from *μικρός*, little, and *σχῆμα*, form, shape, habit), as

being the wearer of the Little Schema (Σχῆμα), or Habit. The Monk of the highest grade, who alone may wear the full Habit, called the Great and Angelical Habit, or Schema, is known among the Greeks as a Megaloschemos (Μεγαλόσχημος, from μέγας, great, and σχῆμα); but the Russians speak of him as a Skhimnik, because he wears the Great Schema.

1. The Rasophore, though he is less than a perfect Monk, is more than a Novice in the Western sense of the term, at least after he has passed the term of probation. He is bound, like the Monks of the higher grades, to keep the Rules of the Monastery; and because he has received the Tonsure of the Monk, and a portion of the Monastic Habit, his own conscience and public opinion as well impose upon him the moral obligation of continuing in the Monastic life. The Archimandrite Meletios Sakellaropoulos says that at the present day the so-called Rasophores, inasmuch as they agree to a lifelong continuance in the Monastery and receive the Tonsure, are Monks and are subject to the regulations pertaining to Monastic government.[1] If a Rasophore were to leave the Monastery and marry, he would be excommunicated.

Many Rasophores, both Monks and Nuns, after their three years of probation are content to remain for life in the lowest grade. It is not the custom either in the Hellenic or the Slavonic Churches to allow a woman to become a Stavrophore or a Megaloschemos until she has attained the age of forty years; though she may receive the Tonsure

[1] Ἐκκλησιαστικὸν Δίκαιον, p. 325, note 4.

and assume the Rason at less than half that age. But there are Stavrophore Monks as young as twenty-five years of age.

Candidates for holy orders must either marry or enter at least the lowest grade of Monks before their ordination to the Subdiaconate. In the latter case ordination ordinarily follows close upon the admission to the grade of Rasophore. Ordination is a bar to a subsequent marriage; but no obligation is laid upon the newly-ordained Monk ever to proceed beyond the grade of Rasophore, an entrance into which ranks him among the Brotherhood Monks. A Rasophore if made an Archimandrite is eligible to the Hegumenate; or he may be appointed Superior of a Monastery directly subject to Patriarchal jurisdiction. Bishops are not infrequently chosen from the grade of Rasophores, more frequently from the grade of Stavrophores, but seldom from the highest grade of Monks.

Postulants living at a Monastic Institution are allowed to wear the Rason and Skouphos (Σκοῦφος, Cap), before they are formally admitted to the grade of Rasophore.

2. The Stavrophore, or Microschemos, is always under Vows, which are taken publicly before the receiving of the Tonsure and the Little Habit. Entrance into the intermediate grade is, in theory, only a stage in the Monk's career, the true goal being the strict asceticism of the Anchorite; but in point of fact the life of the Cenobitic Monks of the intermediate grade is the modern presentation of the Cenobitic ideals of St. Pachomius, St. Basil, and St. Theodore Studites, as opposed to the more

austere asceticism of the Antonian ideal to which the Monks of the highest grade are pledged.

A fuller discussion of the intermediate grade of Monks will be found below, in the discussion of the Vows and the Habit.

3. The Megaloschemos, or Monk of the highest grade, the Skhimnik of Slavonic Monasticism, is pledged to strict fasts, and to the spending of much time in prayer, and to greater silence than other Monks. Flesh meat is altogether forbidden to him, and only a limited quantity of wine is allowed when he visits the Monastery on Saturdays and Sundays. Sometimes he abstains also from fish, and lives on a vegetable diet only. He takes but one meal a day ; his fast is still more strict during Lent and other seasons of special fasting. At such times Mondays, Wednesdays, and Fridays are kept as strict fast days—three days in the week ; for even the Pharisees fasted twice in the week.[1] It is not usual to admit a Monk to this grade of strictest asceticism until he has lived for some years—in Russia for thirty years—in a strict observance of the asceticism of the Cenobitic life as a Stavrophore. There are occasional exceptions to this rule. A Rasophore may become a Megaloschemos without first becoming a Stavrophore, if the Hegumen and the Gerontas, or Starets (i.e. the Confession-Father), approve. And in certain instances Lay Brothers, who are regarded as probationers (*δόκιμοι*), in a technical sense, may pass into the highest grade and become at once Megaloschemoi (without first becoming Rasophores, and

[1] *Askese und Mönchtum*, p. 300.

then Stavrophores), if they have proved their fitness for the life of strict asceticism by long years of piety and fidelity in the Monastery.

The Megaloschemos may occupy a cell in the Monastery or Skete, taking his meals apart and seldom leaving the seclusion of his cell, except to go to the Monastic Church; or he may lead the Semi-Eremitical life with other Monks, in a Kalyve or Kellion; or he may become a Hesychast, or Solitary.

When a Monk in holy orders becomes a Megaloschemos, he may continue to celebrate the Liturgy, if a Priest; but if he be a Bishop, he may no longer exercise either Episcopal or Sacerdotal functions. A Bishop who receives the Great Habit at the supposed near approach of death must resign all Episcopal jurisdiction, if he should recover; and for the rest of his days he must lead the life of the Anchorite, or Solitary. On the other hand, a Megaloschemos in some special emergency may be taken from the Solitary life to be consecrated to the office of a Bishop, and to govern a diocese; though such a case would naturally be of rare occurrence.[1]

THE VOWS

Explicit Vows are not of the essence of Monasticism. The primitive Monk, before the formal institution of Monachism by St. Anthony, was one who had turned his back upon the world, and had entered upon the narrow way of the ascetic life, but without formal Vows or Tonsure or Habit.

[1] *Begräbniss-Ritus, u.s.w.*, Alexios von Maltzew, Th. ii, p. 280.

His Profession was merely a tacit Profession of his intention to lead the ascetic life; but in his own conscience the tacit Profession was intended to mean for himself that, for the Kingdom of Heaven's sake, he had put his hand to the plough, and was morally bound to persevere to the end of his life; and that if he looked back, he would not be fit for the Kingdom of God. And so for centuries after the institution of Monasticism, and even in Cenobitical Monasteries, formal Vows were unknown. The Pachomian Monks took no formal Vows; and St. Basil did not contemplate the taking of formal Vows by his Monks, though they were to regard themselves as under a strict moral obligation to persevere in the Monastic life.[1] Palladius in the Prologue of the Lausiac History[2] (*circ.* 420) deprecates vows as subjecting the free will to the binding obligation of an oath. The mere adopting of a coarse dress and entering into the wilderness for the purpose of practising asceticism, or the taking of the Habit of Monks by permission of the Hegumen of a Cenobium, constituted a moral obligation to continue in the Monastic life to the end, according to general custom; and public opinion regarded it as a tacit profession of life-long asceticism.[3]

[1] *Camb. Med. Hist.*, i, p. 528.

[2] *Lausiac Hist. of Palladius*, Dom Cuthbert Butler, Pt. II, p. 12; P.L., lxxiv, 274.

[3] Instances of tacit Profession in the West are given by the Count de Montalembert in *Monks of the West*, ii, Book V, § ii, p. 57, note 2. For some centuries after St. Benedict had instituted formal Vows in the West (*circ.* 500) the custom of tacit Profession was not unknown in the Latin Church. Tacit solemn Profession for Religious Orders was forbidden by Pius IX, June 11, 1858. *Cath. Enc.*, s.v. *Profession*, Vol. xii, p. 452.

Schnoudi, or Schenoute (*circ.* 333–451), the Coptic Abbot of a Cenobium at Atripe (Athribis) in Lybia, required his Monks to sign a written declaration of obedience ; but this was an unique exception. St. Benedict in his Rule (cap. lviii) introduced a new custom, and not only enjoined upon his Monks the Vows of Stability, Conversion of Morals, and Obedience, but required them also to sign a written formula of Profession. The first explicit mention in the West, in a formula of Profession, of Poverty, Chastity, and Obedience is contained in the Constitutions of the Friars Minor in the thirteenth century.[1]

The Vows of the modern Hellenic and Slavonic Monks are taken formally by Stavrophores and Megaloschemoi alike, but merely by answering formal questions. They are four in number—Stability, Obedience, Poverty, and Chastity. The order varies in different editions of the Profession Rites.

A desire to identify Eastern things with Western may lead to the mistaken inference that the Vows of the Stavrophore are simple Vows and that the Vows of the Megaloschemos are solemn Vows, because of the longer and more solemn ritual in

[1] These *Constitutiones Generales Ordinis Fratrum Minorum*, promulgated at the General Chapter of Narbonne, June 10, 1260, by St. Bonaventura, the eighth General of the Order, are published in *Archiv für Literatur- und Kirchengeschichte des Mittelalters*, P. Heinrich Denifle, O. P. and Franz Ehrle, S.J., vi, pp. 87–138. The formula of Profession (pp. 89, 90) is in the following words : " Ego frater N. voveo et promitto Deo et beate Marie Virgini et beato Francisco et omnibus Sanctis et tibi pater toto tempore vite mee, servare regulam fratrum minorum per dominum Honorium papam confirmatam, vivendo in obedientia, sine proprio et in castitate."

the Order of the Great Habit. But the distinction made in the Latin Church between simple and solemn Vows was unknown either in the East or in the West in the early centuries of Monasticism, and it has never been adopted in the Orthodox Churches. The Vows of the Stavrophore are as little subject to dispensation as the Vows of the Megaloschemos. The difference lies in the degree of asceticism required in the two different cases.

In accordance with traditional custom no dispensation from the Monastic Vows is ever given in the Greek Church, though a Monk may have his beard cut off, be deprived of his Habit, and be dismissed from his Monastery, on account of immorality. But expulsion from a Monastery is not a dispensation from the Monastic Vows. The Russian Church, in the past century, has departed from the custom of never granting a dispensation, though this change has not met with the general approval of Orthodox canonists. The general canonical practice held good in Russia until the year 1823, that no Monk should be allowed to leave his Monastery and marry.[1] In that year the Superior of a Monastery in the Eparchy of Ekaterinoslav, the Archimandrite Joasaph Lebidinsky, applied to the Holy Synod of Russia for permission to retire from the Monastic estate. After long consultation in the Synod and in the Council of State his petition was granted. A precedent was thus established in the Russian

[1] The Council of Chalcedon, A.D. 451, decreed (Can. xvi) that Monks should not contract marriage; and that if they did so, they were to be excommunicated.

Church by this test case. Dr. Nikodemus Milasch, late Bishop of Zara, in Dalmatia, who records the case in his Russian work on the Canon Law of the Eastern Church,[1] was so dissatisfied with the decision that he sought from the best Orthodox canonists an expression of their opinion as to whether a dispensation from the Monastic Vows is in accordance with the fundamental teaching of the Eastern Church on the question. From the answers he received it was evident to him that those whom he had consulted did not feel that they could justify the practice.

In the rare instances in the Russian Church in which a dispensation has been granted it has carried with it not merely a permission to marry, but also an absolute degradation from Ecclesiastical orders, in the case of a Hiero-Monk, that is, a Monk in orders. The Monk receiving the dispensation is laicized, and returns to the dress and life of a layman.

THE TONSURE

In the Offices of the Little Habit and of the Great Habit the taking of the Vows is followed by the conferring of the Monastic Tonsure.

There is a threefold tonsure (*κουρά*, or *τριχοκουρία*) in the Orthodox Church—the tonsure of infants after baptism, the clerical tonsure, and the Monastic tonsure.

[1] This work was translated into German by Dr. Alexander von Pessić, with the title, *Das Kirchenrecht der Morgenländischen Kirche*. The record of the case appears on p. 668, note 3, in the second edition, published at Mostar, in Herzegovina, in 1905.

In each case the tonsure is made in the Name of the Blessed Trinity; and crosswise, by cutting off some of the hairs from four different parts of the head, viz., from the forehead, the crown, the right side, and the left side. The underlying symbolism of the Tonsure is that of a dedication to God, of subjection to Christ the true Head of the Church, and of the putting away of unworthy thoughts out of the head.

1. The tonsure of infants, according to present custom, follows close upon the baptism and the chrismation (i.e. the sealing or confirmation); but formerly it followed on the eighth day after baptism.[1] The baptismal tonsure is conferred by the Priest who baptized the child. Mention is made here of the baptismal tonsure, because the Profession of a Monk is held to be in a certain sense a second baptism.

2. The clerical tonsure (*κουρὰ κληρική* or *ἱερατική*), is later in origin than the Monastic Tonsure, and originated in the fourth century, either from a desire on the part of the secular clergy to profess outwardly at least a strict manner of life, or else from a desire on the part of Bishops, who were themselves Monks, to impress upon the secular clergy the necessity of emulating to some degree the self-denial and self-restraint of Monks in forsaking the manners of the world.

The clerical tonsure is conferred in the Hellenic

[1] The most ancient MSS. make no mention of the ceremonial cutting of the hair of children after baptism; but at one time the practice existed in the West as well as in the East; and the Gregorian Sacramentary contains a prayer, *Ad capillaturam*, said at the cutting of the hair of children. P.L., lxxviii, 233.

and Slavonic Churches upon Singers and Readers ; ordinarily by the Bishop only, though Archimandrites subject to the Metropolitan are allowed to confer the clerical tonsure in their Monasteries upon Monks upon their admission to the order of Singer or Reader. The clerical tonsure is not conferred twice upon the same person.

3. The Monastic Tonsure (Μοναχικὴ Κουρά, or Ἀπόκαρσις) precedes the tradition of the Habit. The right of conferring the Monastic Tonsure rests with the Hegumen or Archimandrite of the Monastery, acting under the recommendation of the Monk or Monks from whom the Candidate has received his training in the life of Monastic asceticism. The most ancient of the three kinds of tonsure is that which is conferred upon Monks. At its original institution in the fourth century in the East, it was made by shaving or shearing the whole head ;[1] but the modern Tonsure consists in the partial shearing of the head in a cruciform manner ; for according to modern custom the hair of the Monk is not cut short ; but the hair of the head and of the beard is allowed to grow to its full length.

No one who is not a Monk may admit a Candidate to the Monastic state. In earlier days an Hegumenissa, or Abbess, might confer the Habit, and so admit to the Monastic state, and without requiring

[1] The Eastern Tonsure was called after the name of St. Paul, the Western after the name of St. Peter. The Monk Theodore of Tarsus waited until his hair was grown, that he might receive the Western Tonsure before he was consecrated Archbishop of Canterbury at Rome by Pope Vitalian, March 26th, A.D. 668.

any formal Vows; but by present custom the Rites of a Monastic Profession are formal, consisting of formal Vows and the conferring of the Tonsure, followed by the tradition of the Habit (or a portion of it), with accompanying words; and only a Bishop (who is always a Monk), or a Hiero-Monk (i.e. a Monk in holy orders), may admit a Monk or Nun to the Monastic state. A Bishop, even though only a Rasophore, may admit a Candidate to any of the three grades, because of the plenary powers possessed by a Bishop; but a Priest-Monk may not admit to a grade higher than his own. For example, a Stavrophore Priest-Monk, the Hegumen of a Monastery containing Monks of the three different grades, may not admit one of his own Monks to the grade of Megaloschemos, though the Monks of all three grades are subject to his authority. A secular Priest, even of the highest dignity, has no power to make a Monk or Nun. At the Profession of a Monk the Hegumen of the Monastery may not be the officiant unless he is in holy orders.

THE HABIT

In order to an intelligent understanding of a discussion on the Monastic Habit, and of the distribution of the several portions of the Habit to Monks of the three different grades, it will be found convenient to have before the eyes a full list and description of the various articles which make up the Habit of the fully-professed Monk, which is known as the Great and Angelical Habit. The evolution of the Habit of the Orthodox Monk

was the growth of centuries, but for some centuries it has been subject to very little change.[1] The origin of the Habit is to be sought in the primitive Monachism of the Antonian and Pachomian Monks, i.e. in the dress of the Hermit and of the Cenobite.

THE GREAT AND ANGELICAL HABIT

1. *Inner Rason, Girded Rason, Imation, Anteri,* or *Tunic;* Gr., Ἐσώρασον, Ζωττικὸν Ῥάσον, Ἱμάτιον, Ἀντερί, Χιτών; Slav., *Podryasnik.*

The Inner Rason is a garment with narrow sleeves, which reaches to the ankles. It corresponds to the Western *vestis talaris*, the tunic, soutane, or cassock. Like the cassock, it is an undergarment; and it is worn, not only by Monks, but also by the married clergy, and by certain persons who are not in any ecclesiastical order, whether major or minor; and even by non-Christians. The colour is usually black, but sometimes dark blue or violet.

2. *Outer Rason, Mandorrason,* or *Pallium;* Gr., Ἐξώρασον, Ἐπανόῤῥασον, Μανδόῤῥασον, Παλλίον; Slav., *Ryasa, Paliya.*

The Outer Rason is an over-garment reaching to the ankles, and having wide sleeves. It is worn by the married clergy, as well as by Monks. The Outer Rason of the Greek secular clergy is always black, like that of the Monks; but the Outer

[1] In a MS. Slavonic Trebnik, with illustrations showing the Monastic Habit, written by a Monk of Novgorod about the middle or end of the fourteenth century, the Habit is not unlike that of the Russian or Greek Monk of the present day.

Rason of the Russian secular clergy varies in colour. It is the Outer Rason which gives its name to the Rasophore, whose Rason is less ample

OUTER RASON, OR MANDORRASON

than that worn by the two higher grades of Monks, and it has narrower sleeves. When the word Rason is used alone, it means the Outer Rason (Slav., *Ryasa*); the term Anteri (Slav., *Podryasnik*)

being applied to the Inner Rason.[1] The Outer Rason is made in the shape of a Tau Cross, **T**.

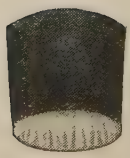
3. *Koukoulion*, or *Cowl;* Gr., Κουκκούλιον; Slav., *Koukoul.*

KOUKOULION, OR COWL

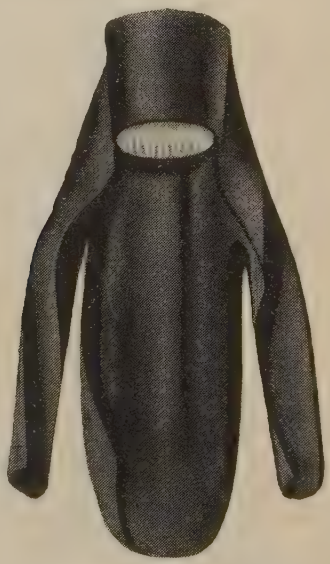
The Koukoulion is a thimble-shaped Cap, commonly lined, to which is fitted and fastened a black Veil (Gr., Ἐπανωκαλυμμαύχιον; Slav., *Klobuk*),

[1] The word Ῥάσον is probably derived from ῥάκος, a tattered garment. The Rason of Monks was originally made of a coarse material, usually of goat's hair, undyed; and Monks were sometimes contemptuously called, Ῥακένδυται, or Rag-wearers, from their coarse and tattered garments.

running up into a peak. The Veil falls down over the back. It is decorated with five crosses, or with the representation of the Cross on Calvary flanked with a spear and a sponge on a reed. The crosses are distributed on the Veil as follows: one on the part over the forehead; one on the



SKOUPHOS, OR MONK'S KALUMMAVCHION



SKOUPHOS AND VEIL

back between the shoulders, and one lower down; and the two others, at the extremities of the two lappets or wings (Gr., πτέρυγες; Slav., *Voskriliya*) forming part of the Veil. The Cap of the Koukoulion is always worn on the head, and never thrown back upon the shoulders, like the Capuce of the Western Cowl. On the eighth day after his Pro-

fession the Megaloschemos, or Skhimnik, solemnly lays aside the Koukoulion in Church, after a short service, and takes for ordinary use the Kalummavchion (Gr., Καλυμμαύχιον; from *κάλυμμα*, a covering, and *αὐχήν*, the nape of the neck ;[1] Slav., *Kamilavka*), or Skouphos (Gr., Σκοῦφος; from *σκύφος*, a cup), with its Veil. The Skouphos and Veil are called in the Profession Rites a Perikephalaia (Gr., Περικεφαλαία ; Slav., *Shlem*), or Helmet.

The Greek secular clergy, but not the Russian, wear a Kalummavchion with a brim ; Greek Hiero-Monks also wear a Kalummavchion of this shape, instead of the Skouphos, when absent from their Monasteries.

ECCLESIASTICAL KALUMMAVCHION

Worn by Greek Ecclesiastics

The secular clergy may not wear the Veil with the Kalummavchion ; nor may the Rasophore wear the Veil, unless he is an Archimandrite or a Preacher (Ἱεροκήρυξ), appointed by the Bishop. The Veil has no crosses, like the Veil of the Koukoulion. Skouphos is a term applied only to the

[1] Other forms of the word are Καμιλαύχιον and Καμιλαῦκι, from *κάμηλος*, a camel. This cap was sometimes made of camel's hair.

Monastic Kalummavchion, which is made of felt, instead of cloth, like the ecclesiastical Kalummavchion, which has a brim.

The colour of the Veil is black, except in the case of Metropolitans in Russia, who wear a white Veil with a red cross in front. The lappets, or wings, of the Veil are said to date from the time of St. Methodius († A.D. 846), Patriarch of Constantinople, who was wounded in the face during the reign of the iconoclast Emperor Theophilus. In order to conceal his wounds the Saint wore lappets with his Veil, and fastened them about the lower part of his face, where he had been wounded. The use of Veils with lappets became universal, in memory of the sufferings of St. Methodius at the hands of the iconoclasts, and it has so continued down to the present day.[1]

4. *Analavos*, or *Polystavrion;* Gr., Ἀνάλαβος, (from ἀναλαμβάνω, to take up), or Πολυσταύριον (from πολύς, many, and σταυρός, a cross); Slav., *Analav.*

The Analavos (together with the Koukoulion, which properly goes with it) is the distinguishing mark of the Megaloschemos, or Skhimnik, the perfect Monk (τέλειος Μοναχός or Καλόγερος). The Analavos is the mystical Cross which the Monk is to take up daily in the following of Christ. It has on it representations of the Cross of Calvary, with the spear, reed, sponge, and the skull and cross-bones of Adam, etc. The Paramandyas, described below, has similar decorations. It is possible

[1] *Begräbniss-Ritus*, A. v. Maltzew, Th. ii, pp. 206, 207.

KOUKOULION AND ANALAVOS

that the Analavos may owe its origin to the Antonian or Hermit-Monks, and the Koukoulion to the Pachomian or Cenobitic Monks. The primitive Analavos was made of the hide of a dead animal, in order to remind the Monk of the necessity of self-sacrifice and of deadness to the world. In its modern form it is made of black cloth or of soft dark-brown leather, ornamented with crosses ; whence the name Polystavrion. The material, if not of the skin of an animal, must be the dead product of an animal, such as wool or goat's hair. No vegetable material, like cotton or hemp, is allowed. The Monastic use of the skins of dead animals, especially by the Hermit-Monks, is referred to the raiment of the Prophet Elijah (2 Kings i. 8), and of St. John the Baptist (St. Matt. iii. 4 ; St. Mark i. 6).

A careful distinction should be made between the Analavos and the Western Scapular, which resembles it in shape, but has no historical nor symbolical connexion with it. The original purpose of the Western Scapular was to protect the tunic while the Monk was at work. The Rule of St. Benedict (Cap. lv) speaks of the *Scapulare propter opera.*

5. *Leathern Girdle ;* Gr., *Ζώνη,* or *Δερματίνη Ζώνη* ; Slav., *Poyas.*

LEATHERN GIRDLE

The Girdle, like the Analavos, is made of the skin of a dead animal, and for the same reason. The girding of the loins has a double significance —continence, or bodily mortification (Col. iii, 5); and readiness for the service of Christ, and for His return (St. Luke xii. 35–37).

6. Primitive Monks were ordinarily discalced, though Sandals were allowed for journeying on foot. They were not worn in the Monastery or in the Monastic Church. Modern Monks usually wear slippers without heels, instead of Sandals. These are called Emvades (Ἐμβάδες) by Hellenic Monks, or more commonly, Papoutsia (Παπούτσια), a word of Turkish origin.

7. *Mandyas;* Gr., Μανδύας; Slav., *Mantiya.*

The Mandyas is worn as a part of the Monastic Habit, and also as an ecclesiastical vestment. The Monk's Mandyas is a large black woollen cloak without a hood. It reaches almost or quite down to the ground, and bears a certain resemblance to the Western *Cappa Nigra* of Canons Regular and of Dominican Friars, which, however, has a capuce or hood. The Monastic Mandyas is worn by the Megaloschemos, or Skhimnik, with the Koukoulion and Analavos, whenever he goes to the Church. The Russians grant the use of this Mandyas to the Monk of the intermediate grade; but that custom is not followed by the Greeks generally.[1]

[1] In Εὐχολόγιον, *sive Rituale Græcorum,* J. Goar (Venice Edit., 1730, p. 393), it is noted that among the Knights of St. John of Jerusalem, in imitation of the Eastern Monks, there were three grades: (1) the Ἀρχάριοι, (2) the wearers of the Little Cross, Μικρόσχημοι, and (3) the Knights of the Grand Cross, Μεγαλόσχημοι. The long Mantle of the Knights of the Grand Cross was not unlike the Mandyas of Eastern Monks.

A Mandyas of a richer material than the ordinary Monastic Mandyas is worn as an ecclesiastical vestment by Bishops, by duly appointed Archimandrites, and by Hegumens who are Hiero-Monks. It is not worn by the secular clergy. This Mandyas, though open in front like the ordinary

MONK'S MANDYAS

Monastic Mandyas, is fastened below the knees as well as under the chin. The Bishop's Mandyas usually has small bells attached to it, after the manner of the Ephod of the High Priest (Exod. xxxviii. 34; xxxix. 26); and at the four places where it is fastened together it is adorned with

four squares, like orphreys, of richly embroidered velvet, different in colour from that of the Mandyas itself. The Mandyas of a Bishop has also a train.

BISHOP'S MANDYAS

These squares are called by the Greeks "Potions" (Πόματα): the Russians call them "Tables" (Slav., *Skrizhali*). They symbolize the sources of the

Streams (Gr., Ποταμοί; Slav., *Istochniki*) of doctrine, which are represented on the Bishop's Mandyas by red and white horizontal stripes. The sources of these streams of doctrine are the Old and New Testaments, from which Bishops draw the teaching like water for a thirsty flock.[1] The four squares are sometimes embroidered with the symbols of the four Evangelists; and in that case the Πόματα, or Skrezhali, represent the four Gospels. The Mandyas of the Archimandrite and Hegumen is without stripes.

The Russian Archimandrite of the frontispiece is wearing, with an ecclesiastical Mandyas, a Kalummavchion and Veil, a Rason (Slav., *Ryasa*), an Epitrachelion (Slav., *Epitrachil*, Priest's stole), and the Epimanikia (Slav., *Narukavniki*, Cuffs). He holds in his right hand the Pastoral Staff of office (Gr., Ποιμαντικὴ Ῥάβδος; Slav., *Pastushi Posokh*), as the head of a mystical sheep-fold; and in his left hand a Komvologion (Gr., Κομβολόγιον; Slav., *Chotki*, string of beads) by way of dignity. At his side is his Mitre (Gr., Μίτρα; Slav., *Metra*).[2]

The ecclesiastical Mandyas bears some resemblance to the Western Cope, though it has no trace of a hood; but the Mandyas is not worn by the secular clergy, as has already been stated.

[1] *La Divina Liturgia di S. Giovanni Crisostomo*, Dom P. de Meester, p. 232, note 2.

[2] This Mitre resembles the crown worn by the Byzantine Emperors, but decorated with various religious emblems. It is supposed that the Eastern Bishops, after the fall of Constantinople, adopted the Imperial crown for religious functions. The use of the Mitre is granted to certain Priests in Russia; but in the Hellenic Churches it is worn by Bishops only. *Ibid.*, p. 240, note 2.

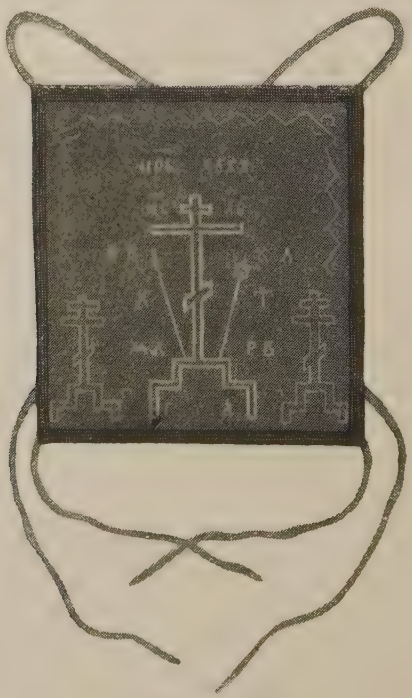
When a Megaloschemos, or Skhimnik, dies, he is buried in the full Monastic Habit. The body, habited in Inner Rason, Girdle, Koukoulion, Analavos, Outer Rason, and Sandals, is laid upon an outspread Mandyas, which is then cut into strips. These strips are so fastened over the body as to make three crosses—one over the face, one over the breast, and one over the knees. The lower part of the Mandyas is bound about the feet of the Monk. The Koukoulion is pulled down over the forehead and eyes, and the rest of the face is covered with the Veil.

8. The Paramandyas (Gr., Παραμανδύας, Slav., *Paraman*) and the wooden Cross, though they can claim no ancient precedent, and form no part of the traditional full Monastic Habit, require nevertheless some mention, as they have been generally adopted by Hellenic and Slavonic Monks. According to Russian use, a Paraman and a portable Cross (i.e. a wooden Crucifix that can be carried in the hand) are given ceremonially to the Krestonosets, or Stavrophore, and to the Skhimnik, or Megaloschemos, with proper accompanying words, which are found in the separately published Profession Rites, but not in the Great Trebnik. There is no mention of the Paramandyas and Cross in the Greek Euchologion, though by custom they are given ceremonially.

The Paramandyas is worn over the shoulders, above the Anteri, or Inner Rason; and it is fastened to the body by means of strings or cords, like the Western amice. Nicodemus Hagiorites (below, p. 137) thinks that the term Paramandyas

should be applied to the Outer Rason, or Mandorrason, and not to the "small, span-long" article, commonly called a Paramandyas, or Paramandy.

Formerly the Candidate who came to be pro-



PARAMANDYAS

fessed, when he had laid aside the usual garments, was clothed in a sheet only. It is now customary to use, instead of a sheet, a hair shirt or other shirt, which forms no part of the Monastic Habit.

Simeon of Thessalonica asserts that the Habit of

Monks is "one and single" (ἓν καὶ μόνον); and he finds fault with the Latins, because they introduced many Habits into Western Monachism. He says: "Though the Habit (Σχῆμα) is one, they (the Latins) have divided it into many parts, and have made many Habits (Σχήματα), which none of the Fathers ordered; but they (the Fathers) all call the Monk's Habit one and single, like baptism; concerning which Blessed Dionysius also has given order. But if among ourselves (the Easterns) the Habit is called 'Little' and 'Great,' we do not speak of these as two, but as the one great and perfect Habit; and that which is called 'Little' is the betrothal (ἀῤῥαβών, earnest) of the 'Great,' and its beginning (ἀπαρχή) and preface (προοίμιον); and it was in later times that certain Fathers, owing to human weakness, invented the idea that the Little Habit was conferred by way of being a sort of 'betrothal' in respect to the Great Habit; so that, after all, only one Habit is given. On this account the Little Habit is called the 'betrothal' of the Great and Holy Habit."[1]

In accordance with this commonly accepted explanation, the dress of the Rasophore is to be regarded as a Fore-Habit (Πρόσχημα) rather than a true and proper Habit.[2] The Rasophore receives of the Habit only the Outer and Inner Rason, the Girdle, and the Skouphos, or Kalummavchion.

The earliest mention of the Little Habit of the Stavrophore would seem to be that which is

[1] P.G., clv, 104.

[2] It is so called in an ancient Venice Office given in Goar's Εὐχολόγιον, and in the Venice Euchologion of 1553. The separate articles of the Rasophore's dress are called τὰ προσχήματα.

contained in the Testament of St. Theodore Studites, who mentions it for the purpose of forbidding it to be given.

Cardinal Pitra[1] notes that a distinction is made between a Great and a Little Habit by John the Faster, Patriarch of Constantinople, A.D. 582–595; but the simple tunic, which John the Faster directs to be worn during the time of probation preceding the taking of the Great and Angelical Habit by a Nun, does not correspond to the Little Habit of the Stavrophore, but rather to the Rason of the Rasophore. Indeed, Job the Sinner, quoted by Nicodemus Hagiorites,[2] actually calls the Rasophore a Microschemos, because of his Fore-Habit. He calls the Little Habit of the Stavrophore the Holy Habit (Σχῆμα) of the Tonsure. It would seem, therefore, that in his day the Rasophore wore a Fore-Habit, but did not receive the Tonsure.

The mediæval Coptic Profession Rites give evidence of a full Monastic Habit to be worn by the perfect Monk, a part of which is assigned to a Monk of a lower grade, who is manifestly not a Stavrophore, but the same as the Rasophore of the Greek Rites. The mediæval Coptic Order for the taking of the Monastic Habit is divided into two parts, which could be used either separately or consecutively. In the first part the Candidate received the very same articles that constitute the Fore-Habit of the Greek Rasophore, viz., the Tunic (Rason), Cap (Skouphos), and the Girdle.

[1] In a note to John the Faster's Διδασκαλία Μοναζουσῶν, I, xxx, xxxi, published in his *Juris Eccles. Graec. Hist. Monument.*, Rome, 1868, ii, p. 234.

[2] Below, p. 130.

In the second part, which may follow immediately, or else at some future time, he received the rest of the Habit, consisting of the Askim, or Schema, of the Cross (Polystavrion or Analavos) and the Pallium (Mandyas). There is no mention of a Koukoulion, or Cowl; but the use of Sandals is implied in the Office. This proves even more plainly than the present Hellenic and Slavonic Rites that the Habit is one; for in the Coptic Profession Rites the Fore-Habit was merely supplemented by the giving of the additional articles necessary to make up the full Habit, at the completion of the full Monastic Profession.[1] In the Greek and Slavonic Rites, on the contrary, the Megaloschemos, or Skhimnik, receives all the articles which make up the full Habit, as though

[1] *Le Rite Copte de la Prise d'Habit et de la Profession Monacale* was published by B. Evetts in *Revue de l'Orient Chrétien*, 2nd Ser., xi, 1906. The date of this Office for the Profession of Monks is the fourteenth century. Louis Villecourt, in *Il Bessarione* for 1909 and 1910, has published *Le Rite Copte de la Profession Monacale pour les Religieuses*. This Coptic Office for the Profession of Nuns belongs to the fifteenth century. In both editions of the Coptic Rites the editors have misinterpreted the evidence and have mistaken the Fore-Habit of the Coptic Rasophore for the Little Habit of the Stavrophore. And Mr. Evetts arrives at the erroneous conclusion that the origin of the Little Habit of Greek Monks must have been anterior to the Council of Chalcedon, A.D. 451; for after that Council the Copts would not have been likely to borrow from the Greeks, as they did before the Council. The argument would have some weight if it had been applied to the date of the introduction of the Fore-Habit of the Rasophore; but the fact that there is no intermediate grade of Coptic Monks, nor any Coptic Little Habit corresponding to the Habit of the Greek Stavrophore, would seem to corroborate the opinion commonly held that the Little Habit, properly so called, belongs to a much later date than the Council of Chalcedon. No valid proof has yet been given that would place the date earlier than the second half of the eighth century, that is, during the lifetime of St. Theodore Studites.

he had not already received all but two or three of them, when he became a Stavrophore, viz., the Koukoulion, with its proper Veil, the Analavos, and (in the case of the Hellenic Megaloschemos) the Mandyas.

The Megaloschemos, or Skhimnik, wears the full Habit on special occasions; as for example, whenever he goes to the Church, or when he is called upon to leave his Monastery for some ecclesiastical purpose or function. In the ordinary daily life, he lays aside the Koukoulion with its pointed Veil marked with crosses, to assume instead the Skouphos and its Veil without crosses, which is worn also by the Monk of the intermediate grade. The Microschemos often lays aside his Veil, though he always wears it when he goes to the Church. The Outer Rason, or Mandorrason, also serves as a substitute for the Mandyas in the daily life.[1] The Analavos, or Polystavrion, is not laid aside, however, but is worn on all occasions as a distinguishing mark or token of the Monk of the highest grade. A short Analavos is sometimes worn, especially by Russian or Greek Idiorrhythmic Monks, as being less incommodious than a long Analavos hanging down some inches below the knees.

The prevailing colour of the Monastic Habit is black, a colour betokening penitence and deadness to the world.

The following Table is intended to show at a glance how the full Monastic Habit is distributed

[1] At the Cenobia the Mandyas is worn in the Refectory during meals by the Hegumen, the Ephemerios (Ἐφημέριος), or Officiant for the week, the Sacristan, and the Reader.

among the three grades of Monks. The Paramandyas and Cross are bracketed, because they do not properly belong to the full Monastic Habit.

Table Showing the Distribution of the Habit.

THE FORE-HABIT.	THE LITTLE HABIT.	THE GREAT HABIT.
Inner Rason	Inner Rason	Inner Rason
	[Paramandyas and Cross]	[Paramandyas and Cross]
Girdle	Girdle	Girdle
Outer Rason	Outer Rason*	Outer Rason*
Skouphos	Skouphos, with Veil	Cowl† (or Skouphos) with Veil
		Analavos
	Mandyas‡	Mandyas
Sandals	Sandals	Sandals

* The Outer Rason is not worn with the Mandyas, but as an alternative.

† The Cowl is worn in Church; but at other times the Skouphos is commonly worn.

‡ The Mandyas is given as a part of the Little Habit in the Slavonic Churches, but not in the Hellenic.

THE MYSTICAL SYMBOLISM OF THE MONASTIC PROFESSION RITES AND CEREMONIES

The rites and ceremonies of the Church, both in the East and in the West, but more especially in the East, are rich in mystical meaning. In the Orthodox Eastern Church mystical ideas are often presented without regard to the order of time or

natural sequence of events ; as, for instance, in the ceremonial rites at the Prothesis, in the Office of the Preparation of the Oblation, which precedes the celebration of the Liturgy. In this office there is a mystical representation of the slaying of the Lamb of God as the sacrifice for sin ; and the piercing of the dead Body of Christ on the Cross, and the outpouring of the twofold stream of Blood and Water from the opened side of the slain Victim. This is followed, after the paten and chalice have been prepared, by a mystical representation of the Star of Bethlehem, coming and standing over the Infant Christ. Again, the Great Entrance at the Liturgy symbolizes the triumphal procession of the King of Glory, borne aloft by legions of Angels into the Holy of holies in Heaven ; but as soon as the triumphal entrance into the Sanctuary has taken place, noble Joseph is ready for the entombment of the dead Body of Christ.

The utter disregard of the historical sequence of events in the mystical interpretation of the rites is not difficult of explanation. The mysteries of our redemption, though enacted in time, are eternal, that is to say, timeless. Moreover, the same rites and ceremonies are capable of more than one mystical meaning. The Orthodox Profession rites and ceremonies give an interesting example of this. There are three mystical ideas running throughout the Orthodox Profession Rites.

1. The end in view in the act of Monastic Profession is the mystical marriage of the soul with the heavenly Bridegroom. The Office of the Little Habit is the mystical betrothal of the soul

with Christ, the earnest and pledge of the marriage rite that is to follow, at the giving of the Great and Angelical Habit. This idea of the mystical espousals in a Religious Profession is common alike to Eastern and Western Monachism.

2. So also is the mystical idea that the Profession of a Monk or Nun is like a second Baptism.[1] St. Thomas Aquinas[2] traces to the Lives of the Fathers in the Desert the opinion that those who enter Religion obtain the same grace as that given in Baptism, that is, the grace of the remission of sins ; and this idea is emphasized in the Orthodox Church at the Profession of a Monk or Nun by the very ceremonies themselves, which run parallel with the baptismal ceremonies of the third and fourth centuries, at the time of the institution of Christian Monachism. Most of these baptismal ceremonies have been retained in the Eastern Church down to the present day.

The Candidate at a Monastic Profession, a penitent like the Candidate for Baptism, comes as though to a second baptism. He is referred to in

[1] Dom Germain Morin, O.S.B., in his little book entitled, *L'Idéal Monastique et la Vie Chrétienne des Premiers Jours*, devotes a chapter to the subject of Baptism and Profession ; in which he gives four constituent elements of the ritual of Baptism which are to be found also in the Monastic Profession ; viz., the renunciation, the profession of faith which binds the Monk for ever to Christ, the mystical death and burial, and the conferring of the emblems of the new life in Christ. In mentioning the colour of the Monastic Habit he says, that if in the distinctive raiment of the Monk the colour black has taken the place of the shining whiteness of the Paschal tunic of the neophyte, it is to teach that the second Baptism is more laborious than the first ; for it is a Baptism of penitence in which the state of death will end only with the present deceitful life.

[2] *Sum. Theol.*, II, 2, Q. clxxxix, Art. iii, ad 3.

the Office itself as a Catechumen.[1] He is unclothed in the Narthex, as though about to be baptized by immersion, and to signify that he is to put off the old man and put on the new.[2] The Candidate takes Vows, similar to the baptismal vows of renunciation, faith, and obedience to the end of life. The Vows are taken, as at Baptism, in answer to formal and explicit questions. A new name is given, as at Baptism, which commonly has the same initial letter as the baptismal name; and the head is shorn, as at Baptism. The Habit given to the Monk or Nun at the Profession may be compared to the baptismal garments (*τά ἄμφια*) of the newly-baptized, consisting of the Chrisom-Robe (*Σάβανον*), called in the Office of Baptism the Tunic (*Χιτών*) of righteousness; the Girdle (*Ζώνη*, or *Ζωνάριον*); and the Chrisom-Veil, known as the baptismal Cowl (*Κουκοῦλλα*), or Cap (*Σκούφια*).[3] The Cross, the lighted candle, and the kiss correspond to those given at Baptism. And on the eighth day there follows the laying aside of the Cowl, after analogy of the laying aside of the baptismal robes.

[1] *Order of the Great and Angelical Habit*, p. 166, note (56).

[2] The Orthodox Church has retained the primitive custom of being unclothed at the time of Baptism.

[3] Dr. Littledale says: "The significant rite of clothing the newly-baptized in a white dress (formerly called in England the chrisom-robe) is of great antiquity and widely spread, though not by any means universal either in the East or West. It is at least as early as the third century, and may most probably be assigned to a date long antecedent. The form in which it was bestowed varied much, but was always brief. To this custom was added in many parts of the East and West the chrisom-veil, which was placed on the infant's head immediately after the unction. . . . At the time of putting on the chrisom-robe a metal Cross is hung round the infant's neck in the East." *Offices of the Eastern Church*, p. 262, note 10.

In the *Penitentiale* of Theodore of Tarsus (A.D. 668–690) it is stated that the Monk covers his head with his Cowl for seven days, and on the seventh day the Abbot removes the head-covering, just as the Priest takes away the infant's head-covering; because, according to the opinion of the Fathers, the Monastic Profession is a second baptism, in which all sins are remitted as in baptism.[1]

The present custom at Mount Athos, however, is to lay aside the Cowl after three days.[2]

It is evident that the resemblance is not accidental, but that the Profession Rites were designed to represent a mystical baptism; for it is expressly said, in the Instruction to the Monastic Catechumen in the Office of the Great Habit: "A second Baptism art thou receiving to-day, . . . and thou shalt be cleansed from thy sins."[3]

3. But not less prominent in the rites and ceremonies of the Profession is the enactment of the mystical drama of the return of the Prodigal Son to his Father's house. This aspect of the Profession Rites is presented by a Benedictine Monk in his description of the taking of the Little Habit at one of the Monasteries on Mount Athos:

[1] *Penitentiale Theodori*, lib. ii, cap. iii, in *Councils and Ecclesiastical Documents*, Haddan and Stubbs, iii, p. 192.

[2] A similar custom prevailed in the West, by tradition, among Benedictine Monks. At St. Augustine's Monastery, Canterbury, for example, the newly-professed Monks wore the Cowl until they came to the Altar on the third day for their communion; when the Prior, or whoever sang the Mass, uncovered their heads by turning back the Cowl with three fingers of the left hand, being assisted by other Monks standing by; and afterwards, the newly-professed Monks made their communion. *Publications of the Bradshaw Society*, Vol. xxiii, p. 427

[3] *Order of the Great Habit*, p. 106.

"The rite takes place in the Church and during the holy Liturgy. The Candidate, before the Office begins, goes to the stall of the Hegumen, and there makes a reverence; after which he retires to the Narthex of the Church. Whoever might happen to enter at that time would see a Religious clothed in hair-cloth, bare-footed and bare-headed, in the posture of a penitent. This penitent is the Prodigal Son of the Gospel narrative. He has abandoned the world, after drinking of the cup of its deceitful pleasures; penitent he wishes to return to the Father's house. Will any one behold him from afar and come to meet him, as in the parable? Yes; for see how, after the Little Entrance at the Liturgy, the Religious leave their stalls and bearing a lighted candle come to meet the 'converted' one, in order to lead him triumphantly to the gates of the Sanctuary. They sing, and their songs are but the utterance of the sentiments of his own heart; they are the echoes of penitence, of the renunciation of earthly delights, of joy at the return to the home fireside. Meanwhile, the happy one of the day has made three prostrations—at the entrance into the Church, in the midst of the Choir, and finally before the doors of entrance into the Sanctuary. The Sanctuary represents the Father's house, the Hegumen, who stands in the open doorway, symbolizes the Father of the household awaiting his son at the threshold of the palace."[1]

[1] Translated from the account given in *Voyage de deux Bénédictins*, Dom P. de Meester, pp. 168, 169.

THE TWO TRANSLATIONS

The present English translation of the Orthodox Profession Rites is made from the Greek text, collated with the Slavonic text. The particular edition of the Greek text used throughout is contained in the Orthodox official edition of the Euchologion, edited by Spiridon Zervos, an Archimandrite of the Ecumenical Throne, published at the Phœnix press in Venice, and entitled: *Εὐχολόγιον τὸ μέγα . . . ὑπὸ τοῦ ἀειμνήστου Σπυριδῶνος ἱερομονάχου Ζερβοῦ, Ἀρχιμανδρίτου τοῦ Οἰκουμενικοῦ Θρόνου,* sixth edition, Venice, 1891. With this I have compared various other editions, but chiefly the three following:

Εὐχολόγιον . . . παρὰ Χριστοφόρῳ τῷ Ζανετῷ, Venice, 1553. This is one of the early printed editions of the Euchologion. The earliest were printed in Rome in 1526; and in Venice, in 1528.

Εὐχολόγιον τὸ μέγα, Rome, 1873. This is the edition of the Uniate Greek Monastery at Grottaferrata, near Rome. It is carefully edited and adheres closely to the Orthodox Greek text.

Εὐχολόγιον, sive Rituale Graecorum, edited by the Dominican Friar, J. Goar, 2nd edit., Venice, 1730. This edition contains a Latin translation, and notes.

With the Greek text I have collated the following editions of the Slavonic text:

The Slavonic text in the Great Trebnik printed at the Synodical press at Moscow in 1884. This Slavonic translation, with a few additions of the

names of Saints, etc., adheres closely to the text of the Greek Euchologion.

The separately published edition of the Russian Profession Rites, printed at the Synodical press at Petrograd in 1909. This contains additions, both to the text and to the rubrics, made by the Orthodox Russian Church to the Slavonic translation from the Greek text. I have made a translation of the more important additions and inserted them in the Notes at the end of the book.

The Slavonic text (in modern Russian characters) given by the late Very Rev. Alexios von Maltzew[1] in his *Begräbniss-Ritus und einige Specielle und Alterthümliche Gottesdienste der Orthodox-Katholischen Kirche des Morgenlandes, Deutsch und Slavisch*, Berlin, 1898. I have made large use of this edition, but more especially of the German translation and notes. The Slavonic text and rubrics do not follow closely either the Profession Rites of the Great Trebnik or the separately printed Slavonic Profession Rites mentioned above.

In the present translation abbreviations have been filled out, and omissions in the Offices supplied, from other Orthodox authoritative Offices; and the Profession Rites have been made to apply throughout to Nuns as well as to Monks. This is manifestly the intention of both the Greek Euchologion and the Slavonic Trebnik. The headings which divide the Order of the Little Habit and the Order of the Great Habit into various different parts do not occur either in the Greek or the

[1] Dr. Maltzew left Berlin at the outbreak of the war, and died in Russia a few months ago.

Slavonic texts, but have been inserted in the translation, partly for the sake of convenience, and partly by way of explanation. The marginal notes and Scripture references have also been added in the translation.

In translating the Profession Rites into English an attempt has been made to preserve, as far as possible, the spirit and the liturgical character of the original. With this end in view the quotations from Holy Scripture, occurring frequently throughout the Offices, have been usually rendered into English in the familiar words of the Authorized Version of the Bible or of the Book of Common Prayer. In a few instances, indicated in the marginal notes, this rule was departed from, with the design of calling attention to a different interpretation in the Greek Septuagint Version.

The dissertation of Nicodemus Hagiorites on the Monastic Habit forms a chapter or section in his *Exomologetarion*, a Manual for Confessors. The translation of this dissertation is included in the present volume, partly on account of the detailed enumeration of the different articles of the full Monastic Habit, and partly because of his strictures on the custom which has grown up of having an intermediate grade of Monks. These strictures are of special interest as coming from an Athonite Monk. Nicodemus wrote his book for Confessors in modern Greek, and in a style that can hardly be described as the *γλῶσσα καθαρεύουσα*, or literary style—it is sometimes colloquial rather than literary, being in the form of an instruction to a Confessor (*Πνευματικός*).

ACKNOWLEDGEMENTS

The kindness of friends has greatly assisted me in my work. To my dear friend Father Congreve I owe the metrical translation of the verses of St. Theodore Studites which stands in the Prologue. The Very Rev. E. Smirnoff, Chaplain to the Imperial Russian Embassy in London, has kindly revised my translation of the portions of the Slavonic Profession Rites inserted in the Notes. Through the kindness of Madame Alexéieff, the translator of Gogol's *Meditations on the Divine Liturgy*, I have been able to procure from Russia, notwithstanding difficulties caused by the European war, the copy of the separately printed Slavonic Profession Rites, which has been of great service to me in the study of the differences between the Russian and Greek Profession Rites. Madame Alexéieff provided me also with the Russian pictures from which are taken the illustrations of the Russian Archimandrite and St. Euphrosyne. The other illustrations, with the exception of the ecclesiastical Kalummavchion, are taken from the Introduction to a German translation of the Greek Euchologion, by the Russian Archpriest Michael Rajewsky, published in Vienna in 1861; but certain alterations have been made in these illustrations by way of improvement and greater accuracy. Mr. E. W. Fletcher has been so kind as to prepare, under my direction, the drawing from which the plan of the interior of an Athonite Monastic Church has been made. This plan agrees in the main with a plan in the work of Brockhaus

(p. 17) mentioned below; but certain modifications have been made to adapt it to the requirements of the present book. Mr. W. J. Birkbeck has given great assistance by examining the proof-sheets and making valuable suggestions; and also in lending me his copy of the Great Trebnik, when I could not find at the British Museum a Trebnik with the Profession Rites. And last, but not least, I owe more than I can express to my good friend, Mr. T. Costa, a Monk from the Monastery of St. Constantine in Jerusalem, and Ecclesiarch at the Greek Church in London, for his keen interest in my work, for useful information, and for helpful criticism in the revision of proof-sheets.

The following brief bibliography on Monasticism in general, but more particularly on Eastern Monasticism, opens up a wide field of study to those who wish to enter upon it:

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Gogol, N. B., *Meditations on the Divine Liturgy, translated by L. Alexéieff*, London and Oxford, 1913. A mystical interpretation of the rite of the Holy Eucharist as celebrated in the Eastern Orthodox Churches.

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the text does not differ greatly from the Orthodox Rite :

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N. F. R.

Nativity of Theotokos, 1915.

THE ORTHODOX PROFESSION RITES

ORDER FOR A
BEGINNER TAKING THE RASON (1)

The Priest giveth the Blessing :

Blessed is our God always ; now and ever, and to the ages of ages. Amen.

Trisagion : Holy God, Holy Mighty One, Holy Immortal One, have mercy upon us. *Thrice* (2).

Glory be to the Father, and to the Son, and to the Holy Ghost ; both now and ever, and to the ages of ages. Amen (3).

All-holy Trinity, have mercy upon us ; O Lord, be propitious to our sins ; O Lord, forgive us our transgressions ; O Holy One, behold and heal our infirmities, for thy Name's sake.

Lord, have mercy. *Thrice.*

Glory be, *etc.* Both now, *etc.*

Our Father, *etc.*

Priest : For thine is the kingdom, *etc.*

Choir : Amen.

Troparion (4) : Have mercy upon us, O Lord, have mercy upon us ; for we sinners, though devoid of all justification, bring to thee our Lord this supplication : Lord, have mercy upon us.

Glory be to the Father, *etc.*

Lord, have mercy upon us ; for in thee have we put our trust ; be not wroth very sore against us, neither remember our iniquities ; but look upon

us even now, as One full of compassion, and deliver us from our enemies; for thou art our God, and we are thy people; we are all the work of thy hands, and we call upon thy Name.

Both now and ever, and to the ages of ages. Amen.

Theotokion (5): The door of thy mercy open to us, O blessed Theotokos. Trusting in thee we shall not perish, but through thee be delivered from every peril; for thou art the saving health of Christian people.

Then the following Prayer:

Deacon: Let us beseech the Lord.

Choir: Lord, have mercy.

We give thee thanks, O Lord our God, who according to thy great mercy hast delivered thy servant (handmaid) *N.*, out of the vain life of the world, and hast called him (her) to this high vocation. Enable him (her) to live worthily in this Angelical estate; and protect him (her) from the snares of the devil, and keep him (her) pure in soul and body even unto death; and make him (her) worthy to become an holy temple of thine. Keep him (her) ever mindful of thee; and grant him (her) the lowliness of thy commandments, and love, and meekness (6); through the intercessions of our most holy Lady, the Theotokos and ever-Virgin Mary, and of all the Saints. Amen.

Deacon: Let us beseech the Lord.

Choir: Lord, have mercy.

Priest: Unto thy saving yoke, O Lord, receive thy servant (handmaid), *N.*, and make him (her)

worthy to be numbered in the flock of thine elect; clothe him (her) with the robe of sanctification; with sobriety gird his (her) loins; of all manner of temperance make him (her) a champion; grant that in him (her) and in us there may abide a full measure of thy spiritual gifts; through the intercessions of our most holy Lady, the Theotokos and ever-Virgin Mary, and of all the Saints. Amen.

Then he cutteth his (her) hair cross-wise ([7]), *saying:*

In the Name of the Father. *Choir:* Amen.
And of the Son. *Choir:* Amen.
And of the Holy Ghost. *Choir:* Amen.

And he giveth unto him (her) the Tunic and the Kalummavchion, adding nothing.

Outer Rason and Kalummavchion, or Skouphos.

Then followeth the Dismissal ([8]).

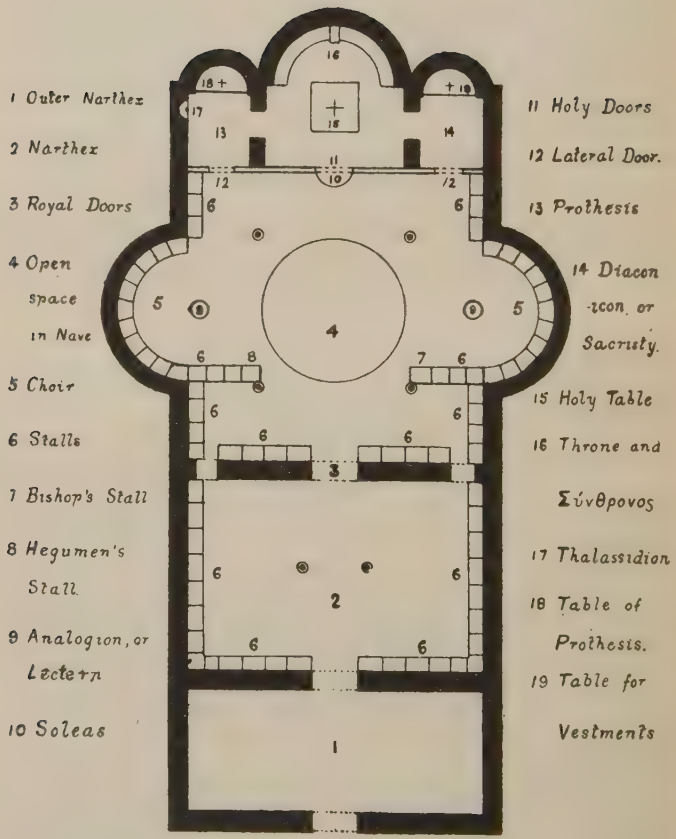
Priest:

Glory to thee, O Christ our God, our hope, glory to thee.

Christ our true God, at the intercessions of his all-pure and all-blameless, holy Mother, of our holy and inspired Fathers, of Saint *N.* (*the Saint of the Monastery or the Saint of the Day*), and of all the Saints, have mercy upon us and save us; for he is gracious and a Lover of men.

He addeth: Through the prayers of our holy Fathers, O Lord Jesus Christ, our God, have mercy upon us.

Choir: Amen.



PLAN OF THE INTERIOR OF A MONASTIC CHURCH

ORDER OF THE

LITTLE HABIT,

THAT IS, OF THE

MANDYAS (9)

After the small semantron (10) hath been rung, and the Brethren have begun the Hours, the Ecclesiarch (11) bringeth in him (her) who is to receive the tonsure; and he (she) maketh genuflections (12) before the Holy Doors (13), and towards the two Choirs severally, and after that to the Hegumen (Hegumenissa) (14). And then, going into the Narthex (15) he (she) layeth aside the usual garments. And the divine Liturgy having been begun, he (she) standeth at the Royal Doors, ungirded, barefooted, and bareheaded.

And when the Antiphons (16) have been sung, and after the Little Entrance (17) hath taken place, the Kontakion (18) of the day is said to the Glory be ; *but to the* Both now and ever *is sung the following Troparion, Tone i.,* Thy tomb, O Saviour.

Troparion : Haste thee to open fatherly arms to me ! Prodigal-like have I spent my life. Despise not a heart now impoverished, O Saviour, who hast before thine eyes the inexhaustible riches of thy mercies ; for to thee, O Lord, in compunction I cry : Father, I have sinned against heaven, and before thee. *St. Luke* xv. 18.

During the threefold singing of this Troparion the Brother (Sister) is led into the Church by the Ecclesiarch, and maketh genuflections in three several places, three in each place, until he (she) cometh to the Holy Doors.

And while standing there, the Hegumen instructeth him (her) thus :

Open the ears of thine heart, Brother (Sister), and hearken to the voice of the Lord saying : St. Matt. xi. 28. 29. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. So give now unto God a right answer to each of the questions, with fear and joy. But know of a surety that our Saviour himself, with his all-praiseworthy Mother, and the holy Angels, and all his Saints, is here present, listening to the words that proceed from thee ; so that, when he cometh to judge the quick and the dead, he may render to thee, not according to what thou art about to agree to and confess, but according as thou shalt have kept what thou art going to confess. Now, therefore, if in truth thou comest to God, give answer with carefulness unto us concerning the things about which thou art to be questioned.

The Questions and Answers.

Question : Why hast thou come hither, Brother (Sister), falling down before the holy Altar ([19]), and before this holy Assembly ?

Answer: I am desirous of the life of asceticism, Reverend Father.

Question: Dost thou desire to be deserving of the Angelical Habit ([20]), and to be ranked in the company of those who are living as Monks (Nuns)?

Answer: Yes, God helping me, Reverend Father.

The Priest:

Truly a good work and a blessed hast thou chosen; but only, if thou dost also accomplish it. For good works are wrought with labour, and achieved with pain.

Question: Of thine own willing mind comest thou unto the Lord?

Answer: Yes, God helping me, Reverend Father.

Question: Not by any necessity, or constraint?

Answer: No, Reverend Father.

Question: Wilt thou abide in the Monastery and in the ascetic life until thy last breath?

Answer: Yes, God helping me, Reverend Father. *The Vow of Stability.*

Question: Wilt thou keep thyself in chastity, and soberness, and piety?

Answer: Yes, God helping me, Reverend Father. *The Vow of Chastity.*

Question: Wilt thou until death observe obedience to the Superior, ([21]) and to all the Brotherhood (Sisterhood) in Christ?

Answer: Yes, God helping me, Reverend Father. *The Vow of Obedience.*

Question: Wilt thou endure all the strain and

poverty belonging to the monastic life, for the kingdom of heaven's sake ?

The Vow of Poverty. *Answer:* Yes, God helping me, Reverend Father. ([22])

The Instruction.

Then the Priest giveth the Instruction.

Behold, my Child, what manner of promises thou art giving to our Saviour Christ ; for Angels are present invisibly, inscribing this thy profession, for which also thou art to be held accountable at the second coming of our Lord Jesus Christ. I am explaining therefore unto thee this most perfect life, in which, by similitude, our Lord's manner of life is exemplified ; testifying what things thou oughtest to embrace, and what things it is necessary to avoid. For lo ! thou hast purposed, my Child, to come to the Lord and to serve him. If, therefore, thou willest to become a Monk (Nun), above all cleanse thyself from all defilement of flesh and
2 *Cor.* vii. 1. spirit, perfecting holiness in the fear of God. Acquire humility, wherewith thou shalt become an inheritor of the eternal good things ; lay aside the boldness of the worldly behaviour ; render obedience to all. Be uncomplaining in the services enjoined upon thee ; in prayer be stedfast ; in vigils be not slothful ; in temptations be not disheartened ; in fasting be not remiss. But know that through prayer and fasting it is necessary to make thy peace with God. In infirmities do not become indifferent ; but be on thy guard against evil thoughts ; for the enemy is not going to be stopped from putting thee in mind of thy former

life, and from suggesting a hatred for a virtuous conduct. It is therefore necessary for thee, who hast made a beginning in the way that leadeth unto the Kingdom of heaven, not to be turned back unto those things which are behind; for otherwise thou wilt not be fit for the Kingdom of heaven. Therefore prefer not anything before God. Love neither father, nor mother, nor brethren, nor any one of thine own kindred, and love not thine own self, more than God; nor the kingdoms of this world, or any sort of repose and honour. Turn not away from poverty nor hardship, nor human contempt, nor from any other thing that thou considerest to be difficult, and so be hindered from running after Christ; but be thou sober in all things, ever beholding as in a mirror the good things to be hoped for by those who live for God, and considering the Martyrs and holy ones since the world began, who through many sweatings and labours, and through ten thousands of blood-sheddings and deaths obtained their good things. Endure hardness as a good soldier of Christ, who, being rich in mercy, for our sakes became poor, coming among us that we might share the riches of his Kingdom. And it is therefore necessary for us to become followers of him, and through him to endure all things, advancing in his precepts by day and by night; for the Lord himself hath said: If any man will come after me, let him deny himself, and take up his cross, and follow me. And this means, that he is to be always ready, until death, for every fulfilling of Christ's commandments. For thou hast to endure hunger

Phil. iii. 13.

St. Luke ix. 62.

Cf. St. Matt. x. 37.

2 *St. Tim.* ii. 3.

Eph. ii. 4.

Cf. 2 *Cor.* viii. 9.

St. Matt. xvi. 24.

and thirst, to be naked, insulted, and mocked, to suffer reproach and persecution, and to be afflicted in many other painful ways, whereby the life in God is distinguished. And when thou dost suffer
St. Matt. v. 12. all these things, Rejoice, saith he, for great is your reward in heaven; in Christ Jesus our Lord, to whom be glory for ever. Amen.

Question: Dost thou thus acknowledge all these things, in the hope of the power of God; and dost thou agree to hold fast to these promises unto thy life's end, by the grace of Christ?

Answer: Yes, God helping me, Reverend Father.

The Prayers before the Tonsure.

And straightway the Priest prayeth:

Therefore may the all-compassionate and merciful God, who openeth up the pure affection of his unsearchable goodness to every one that cometh unto him with desire and fervent love; who saith,
Cf. Is. xlix. 15. A woman shall forget the fruit of her womb, before ever I shall forget thee ([23]); who also knoweth thy desire, and to thy good purpose doth lend his own strength for the fulfilment of his commandments; may he receive, embrace, and shield thee; may he
Cf. Ps. lxi. 3. be to thee a strong tower from the face of the enemy, a rock of endurance, a source of consolation, an inspirer of courage, a provider of peace of soul, a fellow-combatant in valour; present with thee when thou liest down, and when thou risest up; comforting and cheering thine heart through the consolation of his own Holy Spirit, and deeming

thee worthy of the lot of our holy and pure Fathers, Anthony, Euthymius, Sabbas ([24]), and their companions; [*But in the case of Nuns:* of the holy Proto-martyr Thecla, Eupraxia, Olympias, and their companions;] with whom thou also shalt inherit the Kingdom of heaven, in Christ Jesus our Lord; to whom be glory, and might, and dominion, and power, with the Father and the Holy Ghost, now and ever, and to the ages of ages. Amen.

Then while he (she) inclineth his (her) head, and while the Deacon is saying, Let us entreat the Lord, *the Priest layeth upon his (her) head the Schematologion ([25]), and saith the following prayer in the hearing of all.*

Deacon: Let us beseech the Lord.

Choir: Lord, have mercy.

Priest, aloud:

O Lord our God, who hast decreed that they are to be accounted worthy who have forsaken all worldly possessions, and family, and friends, and have followed thee; receive now thy servant (handmaid), *N.*, who hath given up all these, according to thy holy commandments, and guide him (her) in the way of thy truth; for he (she) prostrateth himself (herself) before thee not light-mindedly; fortify him (her) with the strength of thy Holy Spirit, so that no hostile device may be able to prevail against him (her); and endue him (her) with patience, that he (she) may ever be pleasing unto thee; through the intercessions of our most holy Lady, the Theotokos, and of all the Saints, who from the beginning were pleasing unto

Cf. St. Luke xiv. 26.

thee. For praised and glorified is thine all-honourable and magnifical Name, Father, Son, and Holy Ghost; now and ever, and to the ages of ages.

Choir: Amen.

The Inclination.

Priest: Peace be to all.
Choir: And to thy spirit.
Deacon: Let us bow our heads unto the Lord ([26]).
Choir: To thee, O Lord.

The Priest:

O Lord our God, the hope and refuge of all who put their trust in thee, who hast revealed unto us divers paths of salvation, through the incarnation of thine Anointed; receive thy servant (handmaid), *N.*, who hath forsaken worldly delights and hath offered himself (herself) to thee, his (her) Lord, as a living, acceptable sacrifice. Take away from him (her) all carnal desire and irrational notions; so that along with the taking away of the senseless hairs he (she) may lay aside also his (her) unreasonable designs and actions, and may be accounted worthy to take thy easy yoke and thy light burden, and to take up the cross and follow thee, his (her) Lord. Keep him (her) safe in thy hallowing, and give him (her) a good purpose in the keeping of thy holy commandments, numbering him (her) in due season in the company of thine elect. Through the grace and loving-kindness of thine only-begotten Son, with whom thou art praised, together with thine all-holy, and gracious, and life-giving Spirit; now and ever, and to the ages of ages.

Cf. Rom. xii. 1.

St. Matt. xi. 30; xvi. 24.

Choir : Amen.

Then the Priest, stretching out his hand towards the holy Gospel ([27]), *saith :*

Lo, Christ is here present invisibly. See that no one is compelling thee to come to this Habit. See that thou art desiring of set purpose the betrothal of the great and Angelical Habit.

Answer : Yes, Reverend Father, of set purpose.

The Tonsure.

And after the assurance hath been given, the Priest placing the scissors upon the holy Gospel saith to him (*her*) *:*

Take the scissors, and give them to me.

He (*she*) *taketh the scissors, and returneth them to the Priest, kissing his hand.*

And the Priest, after receiving them and placing them a second time upon the Gospel, saith again the same words to him (*her*). *This is done thrice ; but the Priest at the third time of giving the scissors, saith to him* (*her*) :

Lo, from the hand of Christ thou receivest them. And see to whom thou approachest, to whom thou dost promise, and whom thou dost renounce ([28]).

Thereupon the Priest, taking hold of the scissors, saith :

Blessed is God, who willeth that all men should [1] *St. Tim.* ii. 4. be saved, and come to the knowledge of the truth, who is blessed to the ages of ages.

Choir : Amen.

Then the Priest cutteth his (*her*) *hair cross-wise, saying :*

Our Brother (Sister), *N.*, is shorn in the hair of his (her) head, in the Name of the Father. *Choir :* Amen.

And of the Son. *Choir :* Amen.

And of the Holy Ghost. *Choir :* Amen.

Let us say for him (her) the *Lord, have mercy* (29).

And the Lord, have mercy *is sung by the Brethren (Sisters) thrice.*

The Tradition of the Habit.

Then the Priest giveth him (her) the Imation, saying :

Inner Rason, or Anteri.

Our Brother (Sister), *N.*, is clothed with the tunic of gladness, in the Name of the Father, and of the Son, and of the Holy Ghost. Let us say for him (her) the *Lord, have mercy.*

Choir : Lord, have mercy. *Thrice.*

Then the Girdle, saying :

Leathern Girdle.

Our Brother (Sister), *N.*, is girded about his (her) loins with the power of truth, for mortification of body and renewal of spirit, in the Name of the Father, and of the Son, and of the Holy Ghost. Let us say, *etc.*

Choir : Lord, have mercy. *Thrice.*

Then the Kalummavchion, saying :

1 *Thess.* v. 8.

Kamelavchion and Epanokamelavchion, or Veil.

Our Brother (Sister), *N.*, is covered with an helmet for the hope of salvation, in the Name, *etc.* Let us say, *etc.*

Choir : Lord, have mercy. *Thrice.*

Then the Pallion, saying :

Our Brother (Sister), *N.*, receiveth the Pallion,

the betrothal (30) of the great and Angelical Habit, for a robe of incorruptibility and modesty, in the Name, *etc.* Let us say, *etc.* *Outer Rason, or Mandorrason.*

Choir : Lord, have mercy. *Thrice.*

Then the Sandals, saying :

Our Brother (Sister), *N.*, is shod with the sandals in preparation for the gospel of peace, in the Name, *etc.* Let us say, *etc.* *Cf. Eph.* vi. 15. *Sandals or Shoes.*

Choir : Lord, have mercy. *Thrice* (31).

Then the Mandyas, saying : (32)

Our Brother (Sister), *N.*, hath received the betrothal of the great and Angelical Habit, in the Name, *etc.* Let us say, *etc.*

Choir : Lord, have mercy (33).

Deacon : Let us beseech the Lord.

Choir : Lord, have mercy.

Priest, aloud :

O Lord our God, lead thy servant (handmaid), N., into thy spiritual court, and number him (her) in thy mystical flock (34). Cleanse his (her) mind from the carnal desires and the vain deceit of this life ; and grant unto him (her) unceasingly to dwell upon the good things laid up for them that love thee and crucify themselves to this life for thy Kingdom's sake. For thou art the Shepherd and Bishop of our souls ; and we offer up praise to thee, Father, Son, and Holy Ghost ; now and ever, and to the ages of ages. *Cf. 1 St. Pet.* ii. 25.

Choir : Amen.

And if there be no Liturgy, the following Eirenica are said, and the Epistle and Gospel are read. And there are given to the tonsured person a candle and

the holy Gospel ([35]) *or a Cross. And there is the giving of the Kiss* ([36]).

Eirenica ([37]).

Deacon : In peace let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For the peace from above, and the salvation of our souls, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For the peace of the whole world, for the good estate of the holy Churches of God, and for the union of all, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For our Brother (Sister), *N.*, and for his (her) protection and support by God, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For his (her) accomplishing without blame, condemnation, or hindrance the purpose of the monastic life ([38]), let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For his (her) living his (her) life in all piety, reverence, and gravity, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For his (her) putting off the old man
Eph. iv. 24. and putting on the new man, which is created after God, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For the remission and forgiveness of his (her) sins, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For his (her) deliverance, and our's, from all affliction, wrath, danger ([39]), and necessity, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : Help, save, have mercy, and protect us, O God, by thy grace.

Choir : Lord, have mercy.

Deacon : Of our most holy, most pure, most blessed, glorious Lady, the Theotokos and ever-virgin Mary, together with all the Saints, making mention, let us commend ourselves and one another, and our whole life, unto Christ our God.

Choir : To thee, O Lord.

Priest, aloud : For holy art thou, our God ; and we offer up praise to thee, Father, Son, and Holy Ghost ; now and ever, and to the ages of ages.

Choir : Amen.

Then : As many of you as have been baptized into Christ have put on Christ, Alleluia. *Thrice.* *Gal.* iii. 27.

Glory be, *etc.*

Now and ever, *etc.*

Have put on Christ, Alleluia.

As many of you as have been baptized into Christ have put on Christ, Alleluia.

The Lections.

And when the Choir hath ceased singing, the Deacon goeth before the Holy Doors and saith :

Deacon : Let us attend !

The Reader reciteth the Prokeimenon ([40]) :

The Lord is my light, and my salvation ; whom then shall I fear ? *Ps.* xxvii. 1

Stichos : The Lord is the strength of my life ; of whom then shall I be afraid ?

Deacon : Wisdom !

Reader : Lection out of the Epistle of Paul to the Ephesians.

Deacon : Let us attend !

THE EPISTLE : Eph. vi. 10–17.

Brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ; and your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Superior (41) : Peace be to thee.

Reader : And to thy spirit.

Choir : Alleluia. *Thrice.*

Stichos : This poor man cried, and the Lord heard him, and saved him out of all his troubles, Alleluia.

Ps. xxxiv. 6 A.V.

Deacon : Wisdom ! Upright ! Let us hear the holy Gospel.

Superior : Peace be to all.

Choir : And to thy spirit.

Superior : Lection out of the holy Gospel according to Matthew.

Choir : Glory to thee, O Lord, glory to thee.

Deacon : Let us attend !

The Superior readeth the holy Gospel.

THE GOSPEL : St. Matt. x. 37, 38 ; xi. 28–30.

The Lord said, He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Choir : Glory to thee, O Lord, glory to thee.

Ectene.

And the Deacon, standing in his usual place outside the Iconostasis, beginneth thus :

Deacon : Have mercy upon us, O God, after thy great goodness. We pray thee, hear and have mercy.

Choir : Lord, have mercy. *Thrice.*

Then followeth the customary Ectene, but with this special petition :

Deacon : Still pray we for the remission and forgiveness of the sins of the servant (handmaid) of God, *N.*

Choir : Lord, have mercy. *Thrice.*

Priest, aloud : For thou art a gracious God and a lover of men, and to thee we offer up praise, Father, and Son, and Holy Ghost ; now and ever, and to the ages of ages.

Choir : Amen.

The Giving of Cross and Candle.

And he giveth to him (her) the Cross, saying :

St. Matt. xvi. 24. The Lord hath said : If any man will come after me, let him deny himself, and take up his cross, and follow me.

And the lighted candle, saying :

St. Matt. v. 16. The Lord hath said : Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The Kiss and the Dismissal.

And the Kiss is given while the following Idiomelon ([42]) *is sung. Tone i.*

Cf. St. Luke xv. 20–24. May we discern, brethren, the striking import of this mystical action. For when the Prodigal Son returneth from sin to the paternal fireside, the all-good Father, going forth to meet him, kisseth him, and conferreth upon him again the tokens of his own glory ; and for those above he maketh a mystical festivity, offering in sacrifice the fatted calf ; that we may live a life worthy both of the

Father who, as a lover of men, offereth; and worthy also of the glorious offering, the Saviour of our souls.

And after the Kiss the Dismissal taketh place.*

Be it known that a Monk (Nun) of this grade ought to abide in the Church for five ([43]) days, *resting from all work, except reading, if he (she) knoweth how to read.*

* If the Liturgy be said, it is the Great Dismissal, p. 123; otherwise the Little Dismissal, p. 73.

ORDER OF THE
GREAT AND ANGELICAL HABIT (44)

The garments of the person who is to receive the holy Habit are brought overnight into the holy Sanctuary, and are laid on the thalassidion (45) of *the holy Table.*

And at Orthros (46) *is sung the following Canon* (47), *of which the acrostic is here given :*

THE ACROSTIC. (48)

GRANT TO ME, O CHRIST, THE HAPPINESS OF A HAPPY END.

Ode I. Tone ii. Come, ye people.

Graciously as Saviour receive one who hath taken refuge in thy love for man, O Christ ; who now cometh to the holy Habit in right disposition of soul and with virtuous intent.

Right worthy do thou make me, good Lord, to take up thy easy yoke and thy burden, putting away the load of my many sins, because thou art very merciful.

Cf. St. Matt. xi. 30.

And from henceforth be it well-pleasing to thee to grant an escape from the slipperiness of sin,

Cf. Ps. xvii. 5.

washing away with the dew of thy grace the uncleannesses of the innumerable transgressions of which I am guilty.

Glory be, *etc.*

*N*ow do thou, who for our sakes hast borne flesh, and on our behalf hast suffered death because of thy compassion, cleanse from fleshly defilements, O Pity, him (her) that cometh to thee.

Now and ever, *etc.*

Theotokion:

*T*hou all-holy One, we who think of thee as Theotokos, rich in our possession of thee as a refuge, a patronage, and an illustrious shelter made manifest, are accounted worthy of the divine contemplation.

Ode III. Strengthen us.

*T*o the servant (handmaid) that fleeth to thee, O Christ, be thou propitious; and grant unto him (her) to live piously and righteously the life of thy Holy Ones.

*O*n this thy faithful servant (handmaid) who cometh to thee do thou bestow, unto a complete change and remodelling of the life, this divine Habit, that purgeth away failures.

*M*erciful Saviour, who art supremely good, and willest not the death of men, number in the choir of thy Saints thy servant (handmaid) who boweth down before thee.

Glory be, *etc.*

*E*ntering now by mine own will upon thy way and making the choice of a cross-bearing life

may I be received favourably by thee, and cleansed from my former failures, O Lover of men.

Now and ever, *etc.*

Theotokion:

O Virgin-Mother, thou in thy purity didst dispel the curse of Eve, when thou didst bring to birth the Source of an inexhaustible blessing for all men, the Saviour of the world.

Kathisma (49). *Tone iv.* Quickly.

Ye that will come after me, saith the Lord, zealously renounce worldly inclinations, and the parents who begat you, and children and wives, and brethren and friends, money and houses, kinsfolk and servants; and receive the dignity of my Apostles.

Cf. St. Matt. xix. 29.

Ode IV. I have heard.

*C*oming to thee, O Word of God, do thou receive me, like the Prodigal of olden time, and like the Publican; for thou art supremely a Lover of men.

*H*aving become our Redeemer, thou didst purchase the world by thy Cross; I therefore bow down to thee: deliver me, O Lord.

*R*aiser of Lazarus from the dead, quicken me also, O Lord, who have been slain with the sting of sin.

Cf. 1 *Cor.* xv. 56.

Glory be, *etc.*

*I*nto thy mystical flock receive me as a sheep; for I have been sealed with the mark of thy grace and the illumination of thy divine knowledge.

Now and ever, *etc.*

Theotokion:

*S*helter me, O blessed, all-pure Mother of God, with thy patronage; and with thy mighty protection, O Lady.

Ode V. Dispenser of light.

*T*hou, O Christ, by thy obedience didst undo, as God, our disobedience, and didst shew us the entrance into the Kingdom through repentance and faith. *Cf. Rom.* v. 19.

*T*hough thou seest that I have been spending my life in carelessness, O Christ; yet direct thou me in taking heed to be careful, when thou hast put upon me the breastplate of righteousness. *Cf. Eph.* v. 14.

*H*aving cleansed me through faith and the washing of regeneration from the curse of original sin, do thou now with fountains of tears throughly cleanse me, utterly polluted by terrible faults. *Cf. St. Tit.* iii. 5. *Cf. Ps.* li. 2.

Glory be, *etc.*

*E*xtend thy quickening hand, O Lord, to raise me up; for I am bent low and bowed down to the earth by the wearisome and deadly burden of mine offences.

Now and ever, *etc.*

Theotokion:

*H*aving equality with the Father in thine uncreated nature, thou didst become like unto us when thou wast born of a Virgin-Mother; at whose supplications, O God-Man, grant me thy salvation.

Ode VI. Wallowing in the abyss of offences.

*A*way from thy creature turn not thy face, O Lord; but save me by the grace of thy Cross, and by the precious blood which thou hast poured forth out of thy sacred side.

*P*erishing because of my sins, I cry to thee to seek me out and save me; since aforetime when I had no being thou didst create me; for a Shepherd art thou, both good and compassionate.

Cf. St. John, x. 14.

Glory be, *etc.*

Cf. Col. i. 5. *P*artaker of blessed hopes laid up for all thy worthy ones do thou make me worthy to become; and to emulate their life, O supreme Lover of men.

Now and ever, *etc.*

Theotokion:

*I*n thy womb, O our Lady, was he fashioned who fashioned me with undefiled hands, and refashioned me again when I had become altogether unprofitable, taking me wholly to himself, as being full of compassion.

Cf. Ps. cxix. 73.

Kontakion: Haste thee to open fatherly arms to me! Prodigal-like have I spent my life. Despise not a heart now impoverished, O Saviour, who hast before thine eyes the inexhaustible riches of thy mercies; for to thee, O Lord, in compunction I cry: Father, I have sinned against heaven, and before thee.

St. Luke xv. 18.

Ode VII. To the golden image.

*N*ow that thou hast directed unto thyself, gracious Lord, my ways and my heart; by the

renewal of thy divine Spirit refashion me, for I am waxed old; adorning me with the beauty of holiness, who cry to thee: Blessed art thou, O God of our fathers.

*E*ven as thou art graciously holding me by my right hand, so do thou make known unto me how I am to walk straight towards the manner of life pleasing to thee, and to attain to perfection of life; for I cry unto thee: Blessed art thou, O God of our fathers. *Cf. Ps.* lxxiii. 22.

*S*lothfully have I, a miserable being, been leading my life hitherto; but now I come to thee, my Lord, trusting in thy goodness and in thy supreme compassion; and I fall down and cry aloud to thee: Blessed art thou, O God of our fathers.

Glory be, *etc.*

*S*ailing under the banner of the Cross, and wafted by the breath of the divine and adorable Spirit, guide thou me unto the haven of thy glorious choosing and to an heavenly inheritance; and make me worthy to sing to thee: Blessed art thou, O God of our fathers.

Now and ever, *etc.*

Theotokion:

O all-pure Mother, who hast brought forth God, the Saviour and Redeemer of the world, do thou now implore him to clothe with the comeliness and cheerfulness of the virtues, and with the grace of the ascetic life, those who sing: Blessed art thou who hast brought forth God in the flesh.

Ode VIII. The furnace in olden times.

*F*or a victory against the devil thou hast given us the symbol of thy Cross, by means of which we overthrow his machinations and wicked insolence, while we cry aloud : O all ye works of the Lord, bless ye the Lord.

Song of the Three Child., ver. 35.

*A*s a lover of men thou hast given unto us the power to renew the grace of Baptism, through confession, through purification of life, through shedding of tears, and through genuine penitence.

*H*elp thy servants to bring the desires of the flesh into subjection to the mind by self-control and asceticism, by ways of amendment, by abstaining from that which is evil, and by the unceasing observance of thy commandments.

Glory be, *etc.*

*A*gain renew unto us from on high the tokens of thine adoption, through the grace and operation of thy divine Spirit, since thou art supremely placable in the exercise of the love of men, and of incomparable excellency.

Now and ever, *etc.*

Theotokion :

*P*urest of virgins, rend the chains of sins and the handwriting of the transgressions of him (her) who cometh forward with joyfulness and reverence for the divine Habit, guarding him (her) that hath planted himself (herself) firmly in the Orthodox Faith.

Ode IX. The Son of the Eternal Father.

*P*rovide grace for me, O Word of God, to live worthy of my vocation and of the holy Habit ; and

by thy divine favour wipe out the stain of my sin and the counsels of mine offences, O thou who art very merciful.

*Y*ea, since thou art called Saviour, grant, I pray, thy salvation to me who come to thee with a pure heart; and taking away the burden of mine iniquity, as supremely merciful, in thy compassion give me rest; as thou hast promised, O Almighty.

*E*ven now doth Christ, being truly good and merciful, grant divine favours unto those who come to him; providing a gift of goodness unalloyed for those who draw nigh, all-reverently, to the divine throne of grace.

Glory be, *etc.*

*N*ow, O Word of God, whose power is commensurate with thy will, make us worthy ministers of thy Gospel; and, at the prayers of thy Saints, enable us to fulfil our vows unto thee, thou giver of life.

Now and ever, *etc.*

Theotokion:

*D*o thou implore thy merciful Son, O thou who art all-blameless, for him (her) who cometh with good faith to the divine Habit, that he (she) may attain in all reverence to the greatly desired end of the life of asceticism; for in thee we possess an immaculate protectress.

Then follow similar Stichera. (50) *Tone ii.*

In the paths of thy righteousness, O Lord, place me who come to thee in faith, and guide me therein; for thou art supremely compassionate.

Raise me up again also, my Saviour; for I have
Ps. xxii. 14. fallen terribly, and am poured out like water by reason of the multitude of my sins. Therefore trusting in thy help I enter upon this Angelic manner of life, O Lover of men.

Inasmuch as thou possessest the source of mercies, O Christ, who willest not the death of sinners, because of thine ineffable mercy, but grantest penitence to the faithful, to them that acknowledge thy dispensation which passeth understanding, receive him (her) who cometh in all sincerity for the divine Habit; and grant thy salvation to him (her) that boweth down before thy love for men.

Glory be, *etc.*

Cf. Ps. xviii. 29. By thy help, O my Saviour, I shall leap over the wall of my sin, and be delivered; for thou hast paid off my debt, and with a price hast redeemed me when taken captive, displaying the riches of thy goodness; and thou dost will that the depth of thy mercy should be a well-spring for all those who praise thee, O Lover of men.

Both now and ever, *etc.*

Theotokion: O Blessed Virgin, thou defendest all who in faith seek the protection of thy powerful hand; for we sinners against God, being bowed down by many transgressions, have no other ever-ready mediation, O Mother of the Most High God; therefore fall we prostrate before thee. Deliver thy servants out of every danger.

At the Liturgy, while the Entrance of the Gospel taketh place, he (she) who is about to receive the holy Habit, layeth aside his (her) head covering and the

covering for the feet ; and after making three prostrations, he (she) standeth upright. And after the Entrance the Apolytikion ([51]) *for the day is sung. And afterwards the following Antiphons :*

The First Antiphon. Tone iv.

With tears, O Lord, would I blot out the hand-writing of my transgressions, and for the residue of my life by penitence please thee ; but the enemy deceiveth me and warreth against my soul. O Lord, before I am completely lost, save me. *Cf. Col.* ii. 14.

Who, when tossed with a tempest, is not delivered if he taketh refuge in this Haven ? Or who in grievous pain doth not find healing, when he seeketh help at this Hostel ? O Lord, Maker of all and Physician of them that are sick, before I be wholly perished save thou me. *Cf. St. Ma* ix. 12.

I am a sheep of thy mystical flock, and I flee for protection to thee, the good Shepherd. O God, seek after me who have gone astray, and have mercy upon me. *Cf. Ps.* cx 176.

Glory be, *etc.* Both now, *etc.*

Theotokion : From dangers of every kind guard thy servants, O blessed Theotokos, that we may glorify thee, the hope of our souls.

The Second Antiphon. Tone iv.

Having received, in the mystical fountain of regeneration, adoption and redemption, and yet having wasted my life in negligence, and in transgressions ; I now cry to thee, good Lord : Grant me a fountain of tears of penitence, and wash

away the stain of my offences, almighty and merciful Saviour.

A tempest of sins compasseth me round about, O Saviour; and no longer enduring the boisterous sea, I make supplication to thee, the one true Pilot: Stretch forth to me, as to Peter, thy hand in loving-kindness, and save me.

Glory be, *etc.* Both now, *etc.*

Theotokion: Deliver us out of our necessities, O Mother of Christ our God, who hast brought forth the Maker of the universe; so that we all may cry to thee: Hail! thou sole protection of our souls!

The Third Antiphon. Tone iv.

Where is the vain endeavour of the world? Where is the fleeting show of transitory things? Lo, do we not see that they are dust and ashes? Why, then, labour we in vain? And why do we not renounce the world, and follow him who crieth,
Cf. St. Mark viii. 34. He that will come after me, let him take up my cross, and he shall inherit eternal life?

Stichos: Come, ye children, and hearken unto
Ps. xxxiv. 11. me: I will teach you the fear of the Lord.

Come, all ye that labour and are heavy laden,
St. Matt. xi. 28, 29. and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

Stichos: I have gone astray like a sheep that is
Ps. cxix. 176. lost: O seek thy servant; for I do not forget thy commandments.

I am a sheep of thy mystical flock, and I flee for protection to thee, the good Shepherd. O God,

seek after me who have gone astray, and have mercy upon me.

Then : O come, let us worship and fall down, and weep before the Lord who hath made us ([52]). Ps. xciv. 6, *in LXX.*

Lord, Lord, look down from heaven, and behold and visit this vine ; and perfect the same, which thy right hand hath planted. Ps. lxxix. 14, 15, *in LXX.*

Glory be, *etc.* Both now, *etc.*

Theotokion : O thou alone pure and spotless Virgin, who conceiving without seed barest God in thy womb, intercede for the salvation of our souls.

Then the following :

Haste thee to open fatherly arms to me ! Prodigal-like have I spent my life. Despise not a heart now impoverished, O Saviour, who hast before thine eyes the inexhaustible riches of thy mercies ; for to thee, O Lord, in compunction I cry : Father, I have sinned against heaven and before thee. St. Luke xv. 18.

The Questions and Answers.

Then the Priest interrogateth him (her), as followeth :

Question : Why hast thou come hither, Brother (Sister), falling down before the holy Altar ([53]) and before this holy Assembly ?

Answer : I am desirous of the life of asceticism, Reverend Father.

Question : Dost thou desire to be deserving of the Angelical Habit, and to be ranked in the company of those who are living as Monks (Nuns) ?

Answer: Yes, God helping me, Reverend Father.

Priest:

Truly a good work and a blessed hast thou chosen; but only, if thou dost accomplish it. For good works are wrought with labour, and achieved with pain.

Question: Of thine own willing mind comest thou unto the Lord?

Answer: Yes, God helping me, Reverend Father.

Question: Not by any necessity, or constraint?

Answer: No, Reverend Father.

Question: Dost thou renounce the world, and the things that are in the world, according to the commandment of the Lord?

Answer: Yes, God helping me, Reverend Father.

Question: Wilt thou abide in the Monastery and in the ascetic life until thy last breath?

The Vow of Stability. *Answer:* Yes, God helping me, Reverend Father.

Question: Wilt thou until death observe obedience to the Superior, and to all the Brotherhood (Sisterhood) in Christ?

The Vow of Obedience. *Answer:* Yes, God helping me, Reverend Father.

Question: Wilt thou endure all the strain and poverty belonging to the monastic life, for the Kingdom of heaven's sake?

The Vow of Poverty. *Answer:* Yes, God helping me, Reverend Father.

Question: Wilt thou keep thyself in chastity, and soberness, and piety?

Answer: Yes, God helping me, Reverend Father (54). *The Vow of Chastity.*

Instruction.

Then followeth immediately the Instruction.

Behold, my Child, what manner of promises thou art giving to our Saviour Christ; for Angels are present invisibly, inscribing this thy profession, for which also thou art to be held accountable at the second coming of our Lord Jesus Christ. I am explaining therefore unto thee this most perfect life, in which, by similitude, our Lord's manner of life is exemplified; testifying what things thou oughtest to embrace, and what things it is necessary to avoid. For the renunciation is nothing else, as concerning him that uttereth it, than a promise of a cross and of a death. Know, then, that from the present day thou art crucified, and dead to the world, by reason of the entire renunciation; for thou art renouncing parents, brethren, wife, children, near kindred, companionships, friends, occupations, the hubbub of the world, cares, possessions, belongings, and empty and vain pleasures and glory; and thou art abjuring, not only the aforementioned things, but even thine own life also, according to the saying of the Lord, which declareth: Whosoever will come after me, let him deny himself, and take up his cross, and follow me. If, therefore, thou hast chosen to follow him in truth, and if thou dost ardently desire to be called, not falsely, his disciple, be prepared from

Cf. St. Luke xiv. 26.

St. Mark viii. 34.

this present time—not for repose, nor for freedom from care, nor for pleasures, nor for any other of the pleasing and delightful things upon earth—but for spiritual conflicts, for continence of flesh, for purity of soul, for strict poverty, for sincere mourning, for all the grievous and painful things of the joy-giving life in God; for thou hast to hunger, and to thirst, and to be naked, and to suffer reproach and ridicule, to be both insulted and persecuted, and to become a prey to many other grievous things, whereby the life in God is distinguished. And when thou hast suffered all
St. Matt. v. 12. these things, Rejoice, saith the Lord; for great is your reward in heaven. With joy, then, rejoice, and exult with exultation; for to-day the Lord God hath chosen thee, and set thee apart from the life in the world; and he hath placed thee, as before his face, in the estate of the Monastic order, in the campaign of the angel-like life, in the loftiness of the imitation of the heavenly citizenship; to worship him after the manner of angels, to serve him wholly, to think upon those
Cf. Col. iii. 1. things which are above, and to seek after them. For
Phil. iii. 20. our conversation, according to the Apostle, is in heaven. Oh, what a vocation! Oh, what a mysterious gift! A second Baptism art thou receiving to-day, Brother (Sister), in the abundance of the gifts of God who loveth men; and thou shalt be cleansed from thy sins, and become a son (daughter) of light; and Christ himself, our God, rejoiceth with his holy Angels over thy repentance,
Cf. St. Luke xv. 23, 27. killing for thee the fatted calf. Therefore walk
Cf. Eph. iv. 1. worthy of thy vocation, rid thyself of the passion

for vanities, hate the desire that draweth thee to the lower things, turn thy whole desire towards the heavenly things; by no means look back to the things that are behind, lest thou become a pillar of salt, like Lot's wife, or like a dog turning to his own vomit again; and lest in thy case the word of the Lord find a fulfilment, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God. For thou art in no small danger, though thou hast now promised to observe all the aforementioned things, of thinking lightly hereafter of thy promise; and either of going back again to thy former life, or of separating thyself from the Father and Brethren (Mother and Sisters) who are thy fellow-ascetics; or else, remaining, of spending thy days disorderly. For thou shalt have accounts to render, heavier than before, at the dreadful and unerring tribunal of Christ, in proportion as thou art now rejoicing in greater grace. And better would it be according to the saying, not to vow, than to vow and not to pay. And again, think not that during the preceding time of thy sojourn here thou hast sufficiently fought against the invisible forces of the enemy; but know that the rather from this time forward greater struggles yet will come upon thee in the conflict against him. But he will in no wise prevail against thee, if he find thee hedged about both by a strong faith in, and a love for, him who leadeth thee; and also by an integrity of purpose for all obedience and lowliness. Therefore put far away from thee unwillingness to listen, gainsaying, pride, strife, jealousy, envy, anger, clamour,

Cf. Gen. xix. 26; 2 *St. Pet.* ii. 22.

St. Luke ix. 62.

Cf. Eccl. v. 5.

blasphemy, stealthy eating, boldness, particular friendships, talkativeness, quarrelling, grumbling, tale-bearing, private acquisition of some miserable thing, and all other kinds of wickedness; by reason of which the wrath of God cometh on those who do such things, and the seducer of souls beginneth to take root in them. But rather, instead of these, procure for thyself the things that are becoming to Saints—brotherly love, quietness, gentleness, meditation on the divine sayings, reading, keeping the heart from unclean thoughts, working according to the ability, continence, endurance until death—under the guidance of a Confession-Father ([55]), with whom thou hast first entered into a spiritual relationship, and afterwards hast made a declaration of the secrets of thy heart, in the manner that the Holy Scriptures relate; for, They were baptized, say they, confessing their sins.

Cf. Col. iii. 6.

St. Matt. iii. 6.

Question: Dost thou thus acknowledge all these things, in the hope of the power of God; and dost thou agree to hold fast to these promises unto thy life's end, by the grace of Christ?

Answer: Yes, God helping me, Reverend Father.

The Prayers before the Tonsure.

The Priest then saith the following Prayer:

Therefore may the all-compassionate and merciful God, who openeth up the pure affection of his unsearchable goodness to every one that cometh unto him with desire and fervent love; who saith, A woman shall forget the fruit of her womb,

Cf. Is. xlix. 15.

before ever I shall forget thee ; who also knoweth thy desire, and to thy good purpose doth lend his own strength for the fulfilment of his commandments ; may he receive, embrace, and shield thee ; may he be to thee a strong tower from the face of the enemy, a rock of endurance, a source of consolation, an inspirer of courage, a provider of peace of soul, a fellow-combatant in valour ; present with thee when thou liest down, and when thou risest up ; comforting and cheering thine heart through the consolation of his own Holy Spirit, and deeming thee worthy of the lot of our holy and pure Fathers, Anthony, Euthymius, Sabbas, (24) and their companions ; [*But in the case of Nuns :* of the holy Proto-martyr Thecla, Eupraxia, Olympias, and their companions] ; with whom thou also shalt inherit the Kingdom of heaven, in Christ Jesus our Lord ; to whom be glory, and might, and dominion, and power, with the Father and the Holy Ghost, now and ever, and to the ages of ages. *Cf. Ps.* lxi. 3.

Choir : Amen.

Then the Priest maketh thrice the sign of the cross upon the head of the person to whom the Instruction hath been given (56) ; *and after the signing, turning towards the East, he saith :*

Deacon : Let us beseech the Lord.

Choir : Lord, have mercy.

Priest :

O Eternal Being, Almighty Lord, Most High King of glory, who with thy living and hypostatic

Word, and with the Spirit of truth who proceedeth from thee, rulest over every creature, whether visible or invisible; O God, who sittest between
Cf. Ps. xcix. 1; *Is.* vi. 3. the Cherubim, and who with the thrice-holy cry art ceaselessly praised by the Seraphim, and before
Cf. Dan. vii. 10. whom stand thousand thousands and ten thousand times ten thousand of holy Angels, and hosts of
St. John i. 9. Archangels; thou art the Light which lighteth every man that cometh into the world; who art implored by the holy Theotokos and ever-virgin
Cf. Heb. xii. 22. 23. Mary, and by all thy heavenly Church of the first-born in Jerusalem which is above; behold with a merciful eye the humility of thy servant (handmaid) *N.*, who hath promised and vowed before many witnesses. Unite to the gift of adoption and of thy Kingdom, bestowed upon him (her) aforetime through holy Baptism, this monastic and Angel-like vocation, that standeth unshaken, built upon the spiritual corner-stone ([57]) of faith in thee. Strengthen him (her) in the power
Cf. Eph. vi. 11–17. of thy might, and put on him (her) the whole armour of thy Holy Spirit; for he (she) must wrestle, not against blood and flesh, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness. Gird the power of truth about his (her) loins, and clothe him (her) with the breastplate of righteousness and exultation, and put shoes on his (her) feet in preparation of the Gospel of peace. Instruct him (her) to take up the shield of faith, wherewith he (she) shall be able to quench all the fiery darts of the wicked; and to receive the helmet of salvation, and the sword of the Spirit, which is thy

word, helping him (her) in the groanings of his (her) heart which cannot be uttered. Make him (her) to be numbered with thine elect, that he (she) may become a vessel of thy choosing, a son (daughter) and inheritor of thy Kingdom, a son (daughter) of light and of the day, of wisdom, uprightness, sanctification, redemption. Make him (her) an harmonious instrument, a sweet psaltery of the Holy Spirit; so that henceforth, having progressively put off the old man, corrupted by the seductive deceit of the multiform serpent, he (she) may be clothed with the new Adam, which after God is created in holiness and righteousness. Strengthen him (her) to bear at all times in his (her) body the marks and the Cross of Jesus by which the world is crucified unto him (her), and he (she) unto the world. Form in him (her) the practising of true virtue, and not the pleasing of men or self-pleasing, in patience reverence, and in reverence brotherly love and obedience. Grant unto him (her), whether watching, working, lying down, or rising up, in psalms and hymns and spiritual songs, after the manner of Angels, to behold thee as in a mirror with a pure heart, and to worship thee, the only living and true God, to his (her) ineffable joy.

Cf. *Rom.* viii. 26. *Cf.* *Acts* ix. 15. *Cf.* *Eph.* iv. 22, 24. *Cf.* *Gal.* vi. 14. *Cf.* *Col* iii. 16.

For thine is the Kingdom, and the power, and the dominion; and to thee are due all glory, honour, and worship, Father and Son and Holy Spirit; now and ever, and to the ages of ages.

Choir: Amen.

Another Prayer.

Deacon : Let us beseech the Lord.
Choir : Lord, have mercy.

Priest :

O Holy Lord of hosts, Father of our Lord Jesus Christ, bless thy servant (handmaid), *N.*, whom thou hast called to thy spiritual bride-chamber, and make him (her) worthy to be thy holy servant (handmaid). Grant unto him (her) wisdom, and pour out upon him (her) the grace and understanding of thy guiding Spirit ; strengthen him (her) for the conflict against the spiritual enemy ; cast down by thy mighty power the uprisings of the flesh ; grant unto him (her) to be pleasing to thee in endless praise and thanksgiving, in fitting hymns, in acceptable prayers, in right resolution, in a lowly heart, in the conduct of life, and in the exercise of meekness and truthfulness. Enable him (her) to please thee in meekness, in love, in perfectness, in understanding, in courage ; and to offer unto thee hymns and thanksgivings and prayers for an odour of a sweet smell. Perfect his (her) life in holiness and righteousness ; so that, having a continuous and pure union with thee, he (she) may be accounted worthy of thy heavenly Kingdom ; through the grace and mercies and loving-kindness of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, and gracious, and life-giving Spirit ; now and ever, and to the ages of ages.

Cf. Phil. iv. 18.

Choir : Amen.

ST. EUPHROSYNE IN THE GREAT HABIT

In the background a scene in the Kremlin at Moscow, the Convent of the Ascension and the Gate of the Saviour

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The Tonsure.

Then the Priest, stretching out his hand towards the holy Gospel, saith :

Lo, Christ is here present invisibly. See that no one is compelling thee to come to this Habit. See that thou art desiring of set purpose the betrothal of the great and Angelical Habit.

Answer : Yes, Reverend Father, of set purpose.

And after the assurance hath been given, the Priest saith to him (*her*) :

Take the scissors, and give them to me. *Thrice.*

And when he (*she*) *hath given the scissors to the Hegumen* (*Hegumenissa*), *the Priest saith to him* (*her*):

Lo, from the hand of Christ thou receivest them. And see to whom thou approachest, to whom thou dost promise, and whom thou dost renounce.

And the Priest taking the scissors from the hand of the Hegumen (*Hegumenissa*) *saith :*

Blessed is God, who willeth that all men should [1] be saved, and come to the knowledge of the truth, who is blessed to the ages of ages. [1] *St. Tim.* ii. 4.

Then he cutteth his (*her*) *hair, crosswise, saying thus:*

Our Brother (Sister), *N.*, is shorn in the hair of his (her) head, in the Name of the Father. *Choir :* Amen.

And of the Son. *Choir :* Amen.

And of the Holy Ghost. *Choir :* Amen ([58]).

Let us say for him (her) the *Lord, have mercy.*

And the Lord, have mercy *is sung by the Brethren* (*Sisters*), *thrice.*

The Tradition of the Habit.

Then the Priest giveth him (her) the Imation, saying:

Inner Rason, or Anteri. Our Brother (Sister), *N.*, is clothed with the tunic of righteousness and gladness, of the great and Angelical Habit, in the Name, *etc.*

Let us say, *etc.*

Then the Pallion, saying:

Outer Rason, or Mandorrason. Our Brother (Sister), *N.*, receiveth the pallion(59) of the great and Angelical Habit, for a robe of incorruptibility and modesty, in the Name, *etc.*

Let us say, *etc.*

Then the Koukoulion, saying:

Cowl. *1 Thess. v. 8.* Our Brother (Sister), *N.*, is clothed with the cowl of innocency, for an helmet of the hope of salvation, in the Name, *etc.*

Let us say, *etc.*

Then the Analavos, saying:

Analavos, or Polystavrion. Our Brother (Sister), *N.*, receiveth the analavos, in the Name of the Father, and of the Son, and of the Holy Ghost; taking up his (her) cross upon his (her) shoulders, and following our Lord Jesus Christ.

Then the Girdle, saying:

Leathern Girdle. Our Brother (Sister), *N.*, is girded about his (her) loins with the power of truth, in the Name, *etc.*

Let us say, *etc.*

Then the Sandals, saying:

Sandals or Shoes. Our Brother (Sister), *N.*, is shod with the sandals

in preparation for the Gospel of peace, in the Name, *etc.* *Cf.* *Eph.* vi. 15.

Let us say, *etc.*

Our Brother (Sister), *N.*, hath received the great and Angelical Habit, in the Name of the Father, and of the Son, and of the Holy Ghost. *Mandyas.*

Let us say, *etc.* (60).

During the Clothing, the following Troparia are sung. Tone iv.

Put on the tunic of salvation, gird yourselves with the girdle of chastity, receive the sign of the Cross, equip your wary feet with the armour of self-restraint, and ye shall find rest unto your souls (61).

My soul shall rejoice in the Lord; for he hath put on me the garment of salvation, and with the tunic of gladness hath he clothed me. He hath put upon me a crown as upon a bridegroom, and as a bride hath he adorned me with an ornament.

The Prayers after the Clothing.

But the Prayers which the Priest saith are these:

Deacon: Let us beseech the Lord.

Choir: Lord, have mercy.

Priest:

O Lord our God, who art faithful in thy promises, and immutable in thy gifts of grace, and indescribable in thy love for man; who hast called thy creature with a holy calling, and hast led thy servant (handmaid), *N.*, into thy spiritual way of life; grant unto him (her) a becoming course of life, a behaviour virtuous and irreproachable; so

that, abiding in holiness, he (she) may preserve unspotted the Habit ([62]), which by thy power he (she) hath put on: with the tunic, being clothed with righteousness; and with the girdle, carrying about in himself (herself) mortification of the body and chastity; and with the cowl, putting on the helmet of salvation; and with the analavos, being provided with the Cross and the Faith; and with the cloak, being protected by a robe of incorruption; and with the sandals, that he (she) may walk in the way of peace and salvation, so as to become terrible to the adversaries, invincible to enemies, a stranger to all voluptuousness and shameful desire; trained to obedience, practising abstinence, submitting to the rule of the monastic life; so that in psalms and hymns and spiritual songs he (she) may glorify thine all-honourable and exalted Name; following in the footsteps of the great Prophet Elijah, and of the holy Forerunner, John the Baptist; that he (she) having attained the measure of perfection, may finish his (her) course, may keep the faith, and put on the incorruption of the Angels, and be numbered with thy holy flock, and may obtain a position at thy right hand, and hear the joyful utterance: Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; of which also do thou, O God, make us to become inheritors by thy goodness.

Cf. Eph. v. 19; *Col.* iii. 16.

Cf. 2 *St. Tim.* iv. 7.

St. Matt. xxv. 34.

For a God of pity, of mercies, and of love for men art thou; and we offer up glory to thee, Father, and Son, and Holy Ghost; now and ever, and to the ages of ages. Amen.

The Inclination.

Priest : Peace to all.
Choir : And to thy spirit.
Deacon : Let us bow our heads unto the Lord.
Choir : To thee, O Lord.

Priest, aloud :

O Lord our God, lead thy servant (handmaid), *N.*, into thy spiritual court, and number him (her) in thy mystical flock. Cleanse his (her) mind from the carnal desires and vain deceits of this life ; and grant unto him (her) unceasingly to dwell upon the good things prepared for them that love thee, and crucify themselves to this life for the Kingdom of heaven's sake. For thou art the Shepherd and Bishop of our souls ; and we offer up praise to thee, Father, Son, and Holy Ghost ; now and ever, and to the ages of ages. Amen.

Cf. 1 *Cor.* ii. 9.

Cf. 1 *St. Pet.* ii. 25.

Eirenica.

And if there be no Liturgy (63), *the following Eirenica are said :*

Deacon : In peace let us beseech the Lord.
Choir : Lord, have mercy.
Deacon : For the peace from above, and for the salvation of our souls, let us beseech the Lord.
Choir : Lord, have mercy.
Deacon : For the peace of the whole world, for the good estate of the holy Churches of God, and for the union of all, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For this holy House, and for them that enter therein with faith, reverence, and the fear of God, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For our Archbishop, *N.*, for the honourable Priesthood, for the Diaconate in Christ, for all the clergy and the people, let us beseech the Lord ([64]).

Choir : Lord, have mercy.

Deacon : For our Brother (Sister), *N.*, and for his (her) protection and support by God, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For his (her) accomplishing without blame, condemnation, or hindrance the purpose of the monastic life, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For the enlightenment of his (her) soul in continence and asceticism, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For his (her) deliverance from all worldly desire and from passionate attachment to his (her) kindred after the flesh, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For the remission of his (her) sins and for the pardon of his (her) transgressions, and that he (she) may be exalted above the thoughts of this world, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For his (her) living his (her) life in all

piety, reverence, and gravity, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : For his (her) putting off the old man, and putting on the new man, which is created after God, let us beseech the Lord. *Eph.* iv. 24.

Choir : Lord, have mercy.

Deacon : For his (her) deliverance and our's, from all affliction, wrath, danger ([65]), and necessity, let us beseech the Lord.

Choir : Lord, have mercy.

Deacon : Help, save, have mercy, and protect us, O God, by thy grace.

Choir : Lord, have mercy.

Deacon : Of our most holy, most pure, most blessed, glorious Lady, the Theotokos and ever-virgin Mary, together with all the Saints, making mention, let us commend ourselves and one another, and our whole life, unto Christ our God.

Choir : To thee, O Lord.

Priest : For holy art thou our God, and we offer up praise to thee, Father, Son, and Holy Ghost ; now and ever, and to the ages of ages.

Choir : Amen.

Instead of the Trisagion :

Choir : As many of you as have been baptized into Christ have put on Christ, Alleluia. *Thrice.* *Gal.* iii. 27.

Glory be, *etc.*

Now and ever, *etc.*

Have put on Christ, Alleluia.

As many of you as have been baptized into Christ have put on Christ, Alleluia.

The Lections.

And when the Choir hath ceased singing, the Deacon goeth before the holy Doors and saith :

Deacon : Let us attend !

The Reader reciteth the Prokeimenon : The Lord is my light and my salvation ; whom then shall I fear ?

Ps. xxvii. 1.

Stichos : The Lord is the strength of my life ; of whom then shall I be afraid ?

Deacon : Wisdom !

Reader : Lection out of the Epistle of Paul to the Ephesians.

Deacon : Let us attend !

THE EPISTLE : Eph. vi. 10–17.*

Superior (41) : Peace to thee.

Reader : And to thy spirit.

Choir : Alleluia. *Thrice.*

Stichos : This poor man cried, and the Lord heard him, and saved him out of all his troubles, Alleluia.

Ps. xxxiv. 6. A.V.

Deacon : Wisdom ! Upright ! Let us hear the holy Gospel.

Superior : Peace to all.

Choir : And to thy spirit.

Superior : Lection out of the holy Gospel according to Matthew.

Choir : Glory to thee, O Lord, glory to thee.

Deacon : Let us attend !

The Superior readeth the holy Gospel.

* As in the Order of the Little Habit, p. 88.

THE GOSPEL: St. Matt. x. 37–42; xi. 1.

The Lord said, He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward, and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

Choir: Glory to thee, O Lord, glory to thee.

Ectene.

The following Ectene is said by the Deacon:

Deacon: Have mercy upon us, O God, after thy great goodness. We pray thee, hear and have mercy. *Cf. Ps.* li.

Choir: Lord, have mercy. *Thrice.*

Deacon: Still pray we for the remission and forgiveness of the sins of the servant (handmaid) of God, *N.*

Choir: Lord, have mercy. *Thrice.*

Priest, aloud: For thou art a gracious God and a lover of men, and to thee we offer up praise, Father, and Son, and Holy Ghost; now and ever, and to the ages of ages.

Choir: Amen.

The Giving of Cross and Candle.

And he giveth to him (her) the Cross, saying:

St. Matt. xvi. 24. The Lord hath said: If any man will come after me, let him deny himself, and take up his cross, and follow me.

And the lighted candle, saying:

St. Matt. v. 16. The Lord hath said: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

And straightway he (she) that hath received the tonsure kisseth the Cross. But the Brethren (Sisters) sing the following Idiomelon. Tone i.

May we discern, brethren, the striking import of this mystical action. For when the Prodigal Cf. St. Luke xv. 20–24. Son returneth from sin to the paternal fireside, the all-good Father, going forth to meet him, kisseth him, and conferreth upon him again the tokens of his own glory; and for those above he maketh a mystical festivity, offering in sacrifice the fatted calf; that we may live a life worthy both of the Father who, as a lover of men, offereth; and worthy also of the glorious offering, the Saviour of our souls.

The Kiss (66).

And straightway there follow the Kiss and the Dismissal.

The Great Dismissal.

Priest: Glory to thee, O Christ our God, glory to thee.

Reader: Glory be, *etc.* Both now, *etc.* Lord, have mercy. *Thrice.*

Deacon: Holy Master, bless.

Priest: (*If it be on a Sunday:* He who hath risen from the dead, Christ our true God, *etc. But if not on a Sunday:*) Christ our true God, by the intercessions of his all-pure and all-blameless Mother; by the power of the venerable and life-giving Cross; by the guardianship of the venerable heavenly Powers Angelical; by the supplications of the venerable glorious Prophet and Forerunner John the Baptist; of the holy, glorious, and all-praiseworthy Apostles; (*of the Saint of the Monastery, if he be a Prophet, Apostle, or Bishop;*) of the holy, glorious and triumphant Martyrs; (*of the Saint of the Monastery, if he be a Martyr;*) of our holy and inspired Fathers (*of the Saint of the Monastery, if he be one of the holy Fathers;*) of the holy and just progenitors of God, Joachim and Anne; of Saint N. (*the Saint of the Day*), whose memory we are celebrating; and of all the Saints; have mercy and save us; for thou art gracious, and a Lover of men, and a merciful God.

He addeth: Through the prayers of our holy Fathers, O Lord Jesus Christ, our God, have mercy upon us.

Choir: Amen.

PRAYER AT THE LAYING ASIDE OF THE COWL [67]

Deacon : Let us attend.
Choir : Lord, have mercy.

Priest :

O most merciful Lord, who by means of the taking of the Angelical Habit hast bestowed upon thy servant (handmaid), *N.*, the Cowl, for an helmet of the hope of salvation ; do thou preserve so great a grace of thine from ever being taken away from his (her) head, holding fast and cherishing the great power of his understanding, unshaken by attacks of enemies ; so that he (she), treading under foot the head of the very wicked serpent—who hath been allowed to lay in wait for his (her) heel—may lift up the eyes of his (her) mind to thee, the dreadful and supreme Head of all things.

Cf. Gen. iii. 15, *in LXX.*

For thou art the light and the sanctification of our souls, and we offer up praise to thee, Father, and Son, and Holy Ghost ; now and ever, and to the ages of ages. Amen.

Priest : Peace to all.
Choir : And to thy spirit.
Deacon : Let us bow our heads unto the Lord [68].
Choir : To thee, O Lord.
And the Superior saith the following Prayer,

Silently, over the Monk (Nun), who kneeleth with bowed head:

Him (her) that hath bowed down his (her) own head to the Head that purifieth as by fire, to thee, the invisible and only wise God, do thou, O Lord, bless, sanctify, and keep from every harmful influence, whether visible or invisible.

Aloud: For thine is the Kingdom, and the dominion, and the power; and to thee are due glory, honour, and worship, Father, Son, and Holy Ghost; now and ever, and to the ages of ages.

Choir: Amen.

*Then followeth the Dismissal.**

* The Little Dismissal, p. 73.

A DISSERTATION ON THE MONASTIC HABIT

BY

NICODEMUS HAGIORITES

Nicodemus the Hagiorite, or Monk of the Holy Mountain of Athos, was born in 1739 A.D., and died in 1809 A.D. His description of the Monastic Habit, of which the following is a translation, is to be found in his *Exomologetarion* (Ἐξομολογητάριον, ἤτοι, Βιβλίον Ψυχωφελέστατον, edited and published by N. Michalopoulos in Athens in 1900, from the latest Venice edition), Part II, pp. 156–163.

CONCERNING
THE SCHEMA OF MONKS
AND THEIR
GARMENTS

The Schema ([69]) of Monks is from above; and at first it was one and single, viz., the Great Schema. And as many as became Monks after the Canonical probation, became at once Megaloschemoi by one act, and not by two or three. Therefore St. Theodore of Studium ([70]), a standard authority on such matters, gives the following direction to the Hegumen in his Testament, which says: "Thou shalt not give to anyone that which they call a Little Schema, viz., that of the Stavrophore; and afterwards, the great Schema. For the Schema is one, like as also is Baptism; just as also the Holy Fathers employed it." But if certain persons urge that the prayer that is found printed along with the *Catecheses* of this St. Theodore, which contains the statement that the composer of the prayer received the Little Schema, and afterwards the Great Schema, and if they maintain that this prayer was a composition of this same St. Theodore, then we say in reply that this contention of theirs is erroneous; for the prayer is not St. Theodore's,

but the work of a certain Theodosius; and this is evident from the prayer itself, which was compiled from divers sources. Besides, that great luminary of Thessalonica, Gregory of Palamas, also, in a letter to the Monk Paul Asanes, says: "This is the great monastic Schema; but of a Little Schema for Monks the Fathers knew nothing ([71]). Certain persons, however, in subsequent times appear to have divided the Schema into two. Nevertheless, since they give the same questions and answers, and the same promises, for the Little Schema as for the Great, they re-establish it again as one Schema."

In agreement with these authorities the holy Simeon of Thessalonica, also, says that "as Baptism is one and single, so also is the Schema of Monks; for the Little Schema is a betrothal and a preface of the Great Schema; and it was devised by certain later Fathers on account of the infirmity (or even indifference) of men" ([72]). And the Euchologion also, and Balsamon as well, speak of the Little Schema of the Stavrophores as a betrothal of the Great Schema. And Job, surnamed the Sinner (in his treatise on the Sacraments, in the *Syntagmation* of Chrysanthus of Jerusalem) mentions also a third Schema, when he says: "The monastic Schema advances from the less to the more perfect; from that of the Microschemos and Rasophore, so-called, to the Holy Schema of the Tonsure; and from this again to the Great Angelical Schema, as it is called." And note here, that this author alone calls the Schema of the Rasophore a Little Schema; for all others speak of the Schema

of the Stavrophore as a Little Schema. And similarly, also, the Euchologion divides into three the Offices of the Schema ; viz., into the Office of the Rasophore, the Office of the Microschemos, and the Office of the Megaloschemos.

It follows, then, from what has been said, that as many as come to be Rasophores are no longer able to lay aside the Rason, and to marry ? Of course not ! For how shall they dare to do this at a time when they have shorn the hairs of their head ? For this signifies that they have put out of the head every worldly thought, and have consecrated their life to God. How ! when they have put on with a blessing the monastic Rason, and a Kamilavkion, and have changed their name ; and when two prayers have been said over them by the Priest, in which the Priest thanks God because He has rescued them from the worldly life, and has called them to the solemn profession of Monks ; and in which he entreats God to receive them under his saving yoke ? And if he who has only pledged himself by word to become a Monk, without putting on the Rason with prayer, may not break his promise, as we have said ([73]) in the Instruction to the Confessor, Chap. ix., with how much less excuse can he break it who has put on the Rason with prayer ? It is indeed on this account that Balsamon says that he who wears the Rason has no longer the option of being a layman, but should be compelled to carry out his original intention ; namely, to become a perfect Monk. But if he be not willing, he will have to be punished, as the Laws enjoin.

And again the Microschemoi, or Stavrophores —they, too, have fallen into a strait betwixt two. For, on the one hand, they are compelled to maintain the strictness of behaviour that is fitting in the Megaloschemoi, inasmuch as they have made to God the very same promises that are made by the Megaloschemoi, as St. Gregory has stated above; and they have been clothed also with the very same monastic garments (except a few); and they have been deemed worthy also of the same prayers (all but three). Therefore it is unbecoming in them to make lame excuses, saying that, forsooth, they are not Megaloschemoi; and that therefore they are under no obligation to maintain the strict behaviour of Monks. This is a deceit of the devil.

And then again, on the other hand, the Microschemoi are under the obligation of hastening to receive the great Schema, the full and perfect one; that is to say, to become Megaloschemoi, and not to fail in this and put off the time, for fear lest death should overtake them, and they should be found in the presence of God imperfect—that is to say, not perfect Monks. Therefore as the betrothal, when compared with the marriage, is imperfect; so also the Little Schema of the Stavrophores, being only like a betrothal in comparison with the Great Schema, is likewise imperfect; and consequently they who wear it are imperfect Monks. And for this reason the holy Simeon of Thessalonica directs, that "they who are too imperfect for the Schema should be made perfect, lest they die imperfect, without the perfect perfecting of the

Schema ; . . . and that as he who is not baptized is not a Christian, so also he who is not made ready for the Schema—that is to say, he who has not become a Megaloschemos—is not a Monk " (74).

What then ? What ignorance is this ? Are the Stavrophores to be required to maintain the same behaviour and perform the same works as the Megaloschemoi, in virtue of the same promises which they made to God, and afterwards not to become Megaloschemoi ? Are they to endure the pains only, and to fall short of the reward ? Are they to grow old in the monastic life, while they themselves are not altogether Monks ? Are they to contend in the same arena, in the same conflict, and afterwards not to be accounted worthy to receive the same crown ? And can there be found a greater misfortune ? Or can there be found anything more ridiculous ? Is anybody to behold one who has spent twenty, or even thirty, years in the Schema of the Stavrophore afterwards come to receive the Great Schema and to be asked, " Why hast thou come, Brother ? " and to answer, " I am desirous of the life of asceticism, Reverend Father." Is such an one to be told that he is to be unclothed as though he were a secular ? Is he to be questioned like a secular, and to answer like a secular ?

But diverse answers are given by the Monks of the present day called Stavrophores, when anyone asks them why they do not become Megaloschemoi. Some reply, that the Great Schema is a " dreadful " and an " Angelical " thing. And others, that they are waiting until their old age to become

Megaloschemoi. Others still, finding one pretext or another for their negligence, abandon the idea —and these form the majority—and never receive the Great Schema. And so, because of these irrational motives, out of the many thousands of Monks that are to be found in the world only a certain small proportion are Megaloschemoi when they come to die. And these few received the Great Schema, either because they had grown quite old, or because their life was endangered by a deadly illness, or from some other compelling circumstance. But hardly ever have they received it when they were in sound health, and young, and of their entire free-will, quite apart from some compelling circumstance. And all the rest when they come to die are still Stavrophores ; that is to say, imperfect Monks, only betrothed to Christ, but not yet wedded to him. And, indeed, in this respect they bear a strong resemblance to those early Christians, who finding lame pretexts like these kept putting off the time, and remained unbaptized. Consequently very many of them died while still catechumens and unbaptized. That is the reason why St. Basil the Great, St. Gregory the Theologian (of Nazianzus), St. Gregory of Nyssa, and the rest of the holy Fathers made use of such strong exhortatory language about Baptism ; by means of which they incited persons not to defer the time of Baptism, but to be baptized while they were still young and in good health, that they might be enabled to exercise the gift of grace which they would receive in Baptism.

Such exhortatory words would one need to use

to-day also, to incite the Monks of the present age to the receiving of the second Baptism, that is to say, the great and perfect Schema. Nevertheless we, omitting a lengthy discourse, speak only these few encouraging words to them.

All who have renounced the world and entered upon the monastic life are bound, necessarily, either sooner or later, to receive without fail the great and perfect Schema ; for if they receive it not, they are no Monks, as it has been shewn above, since the Schema is one, just like Baptism. And this true ideal of the monastic life is typified, and constituted, and fulfilled by means of the Great Schema. And, moreover, the Great Schema is the only true Schema, as has already been demonstrated. Therefore a far juster, sounder and better view of the matter will make Monks, after a longer or shorter term of probation, become Megaloschemoi by a single act, instead of first becoming Microschemoi—as, indeed, the more judicious are wont to do. One, therefore, they prove the Schema of Monks to be, in a very practical way, by the one and only act itself—one and monastic, as the Tradition of the holy Fathers inculcates. And there is this further consideration, that they who receive the great Schema when they are young and in vigorous health have it in their power to exercise the special gift which they then received ; and consequently to multiply greatly, and to increase, their Lord's talent—that spiritual power which the divine Schema, after the manner of a sacrament, has conferred upon their souls—in the conflicts they are to wage against devils in gaining

the victory over their passions, through the gifts of the Holy Spirit which they will receive.

But if anyone should contend that Athanasius of Mount Athos ([75]), and Dunale the Confessor, and others received first the Little Schema and afterwards the Great Schema, on different occasions; then we reply, that the exceptional cases did not become a law of the Church, according to Gregory the Theologian (*Sermon on the Epiphany*); and what contravenes the Canons has no weight as a pattern. For those who, on becoming Megaloschemoi at some subsequent period, reiterate the questions and answers, and the prayers, and the articles of apparel belonging to the Schema, appear to be reiterating also the one Schema of Monks—a thing which is almost as much out of place as it would be if someone should reiterate the one Holy Baptism.

The garments belonging to the Schema of Monks are the following :—

1. The garments of the Microschemoi, or Stavrophores, are four in number. (1) The Tunic or so-called girded Rason or inner Rason, which signifies the tunic of joy and righteousness wherewith the Monk is clothed, according to Simeon of Thessalonica and the Euchologion. (2) The leathern Girdle, girt round about the middle and the loins —wherein is the seat of desire—signifies the mortification of carnal desires, whether by temperance or by continence; and that the Monk is ready for his ministrations according to the Euchologion, Simeon of Thessalonica, Cyril of Jerusalem, Dorotheus and Sozomen. (3) The Pallium, a word of Latin origin, which denotes a garment and a cloak,

as both Simeon of Thessalonica and the Abbot Isaac term it; Screbellius, too, in his Lexicon explains the Pallium as a cloak. This is the garment that is called at the present day the upper Rason and outer Rason. (*a*) Because the Pallium, as we have said, is a garment; and the upper Rason is likewise a garment, a monastic garment, and in particular an upper garment. (*b*) Because the upper Rason has borrowed the name of "Mandyas," ever since the Schema of the Stavrophore has been called the Schema of the Mandyas in the Euchologion ([76]); though the name "Mandorrason" is given to the upper Rason by many persons. (*c*) And because the Mandorrason, which is used both by the Stavrophores and the Megaloschemoi as a lesser and secondary Mandyas, is more appropriately called a Paramandy ([77]), to the exclusion of that square, span-long article of apparel which the majority at the present day ignorantly call a Paramandy, and which they wear over both shoulders. Though I do wonder about this, in very truth, what blessed man ever invented it, and foisted it into the midst of the Monk's garments that had been already prescribed by the Fathers. For not only is it not a Paramandyas, according to its name; but it is not even a garment at all. Wherefore those Priests who are possessed of this item of information, when they confer the tonsure upon a Monk, bless the upper Rason instead of that square, span-long article; and they give this upper Rason to the Monk, that he may wear it as a Pallium; in order that, when they give it, they may not absurdly

give it to the Monk without a blessing. Nevertheless, if anyone holding fast to the usual custom should wish to wear also that square, span-long article over his inner Rason, as having upon it a figure of the Cross, let him wear it without a blessing, just as he wears the Kamilavkion and the Epanokamilavkion. And this appears to me to be not unseemly. Now the Pallium, i.e., the upper Rason, signifies the robe of incorruptibility and gravity; and the divine shelter and covering, according to the Euchologion and Simeon of Thessalonica. (4) In addition to these garments there are also the Sandals or the Shoes, which signify that the Monk ought to walk with all preparedness in the way of the Gospel of peace, without stumbling; and that, as the shoes are subjacent to, and beneath the whole body, in like manner the body of the Monk is to be kept in subjection to the soul, according to the Euchologion and Simeon of Thessalonica and Cyril of Jerusalem. These are the garments belonging to the Schema of the Stavrophore.

2. But the Megaloschemos, over and above these, has besides three additional garments: (5) the Cowl, (6) the Analavos, and (7) the Mandyas. Now the Cowl signifies, according to the Euchologion, the helmet of salvation; the overshadowing of divine grace, which drives away worldly thoughts according to Simeon of Thessalonica and Cyril of Jerusalem; and innocency and humility, according to Sozomen and the Abbot Dorotheus. But the Analavos, which is also called Anavolevs (Ἀναβολεύς) by Sozomen (and which, according to Simeon of

Thessalonica, is made out of hides) is now termed a Polystavrion. This, I say, signifies that the Monk takes up (ἀναλαμβάνει) the Cross of the Lord and follows Him, according to the Euchologion and Simeon of Thessalonica and Dorotheus. And the Analavos, having crosses before and behind, signifies according to Cyril of Jerusalem that the world should be crucified to the Monk, through his retiring from it; and conversely, that the Monk should be crucified to the world through his disinclination for it; in accordance with the text, "The world is crucified unto me, and I unto the world" (Gal. vi. 14). And the Mandyas (which Sozomen calls the sleeveless Tunic, and Dorotheus the Colobium), inasmuch as it encloses the rest of the garments, signifies, according to Simeon of Thessalonica, that the Monk is found enshrouded in his Mandyas as though inside a grave ([78]). But according to Sozomen and the Abbot Dorotheus, the Mandyas, having no sleeves or hand-covering, signifies that the Monk should not lift up a hand against anyone, nor engage in any occupation of the "old man". And the fulness of the Mandyas signifies, according to Cyril of Jerusalem, the plumage of Angels; inasmuch as, also, the Schema of Monks is called Angelical. Now the Mandyas used to have also a red mark, as the Abbot Dorotheus relates; which denotes that Monks by means of this mark are known as soldiers of the heavenly King.

These are the canonical and prescribed garments of the Monk, which Virgins and Nuns likewise wear. But the Kamelavchion and Epanokamelavchion have no separate prayer. There are some

persons, however, who do say over them the prayer and blessing of the Cowl, inasmuch as they were invented at a later date to take the place of the Cowl. Moreover, the Megaloschemoi who are of the number of the Greek Monks amongst us ought to wear the Mandyas—if not always, yet at least at the solemn Assemblies in the Church, and at the Holy Communion, just as it is worn by the Megaloschemoi amongst the Orthodox Russians and Walachians (Vlachs), as a token that the Mandyas is the more distinctive garment of the Megaloschemoi. But the Greek Megaloschemoi—all but a few—changing the proper order, content themselves with wearing only the Paramandyas, or upper Rason, i.e. the Mandorrason, as we have said. But this is incorrect.

To what has been already said we mention by way of supplement, that any Christian man is permitted to make choice of the monastic life, and to wear the Schema of Monks, even though he may have committed any sin whatsoever when he was living in the world; and no one may prevent his doing so, inasmuch as Canon XLIII of the Sixth Ecumenical Council ([79]) so orders. But we have added this statement because of certain unlearned Confessors, who prevent from becoming Monks those who have committed homicide or practised sorcery, and such like grave sins. Yet men of this sort, and any others, may become Monks; provided that there be the three years' Canonical probation, and the recommendation of some aged man ([80]), both virtuous and God-fearing, who is willing to stand as a Monastic Godfather.

NOTES

In these Notes the letters S.P.S.R. refer to the separately published Slavonic Profession Rites, printed at the Synodical Press at Petrograd in 1909.

(1) There is no general title prefixed to the Greek or Slavonic Profession Rites, as in this translation; but each separate Office has its own proper title. *The Office for a Beginner Taking the Rason* is entitled in the Venice Edition of the Orthodox Euchologion edited by Spiridon Zervos in 1891, and also in the Uniate edition of the Great Euchologion published in Rome in 1873, Ἀκολουθία εἰς Ἀρχάριον Ῥασοφοροῦντα. The title of the Office as given in an Euchologion at the British Museum, printed in Venice in 1553 by Christophoros Zanctos, is, Τάξις γινομένη εἰς τὸ φορέσαι τινὰ ῥᾶσον μόνον καὶ καμιλαύχιον, *Order to be Observed at the Clothing of any one with Rason only and Kamilavchion.* In S.P.S.R., in the Order that is Observed at the Clothing with the Ryasa and Kamilavka, there is a long rubric, not contained in the Greek Euchologion nor in the Slavonic Trebnik, which says that he who desires to receive the Rason is to go first to the Hegumen and make the customary reverence. The Hegumen then questions him as to his earnestness and sincerity of purpose. Upon his promising to abide perpetually in the Monastery in fasting and prayer, in the exercise of virtues, and in the fulfilment of the offices enjoined upon him, the Hegumen exhorts him to confess his sins to a Confession-Father, in order to obtain direction and to be made fit for the reception of the Divine Mysteries. The Hegumen then places him under the direction of one of the older and more experienced Monks, called in Slavonic a Starets (Elder; Gr., Γέροντας), who is to be

to him a Spiritual Father and a Director, and whom he is exhorted to obey in all things, and to trust and love. He is to confess his sins to him as fully as if he were confessing to God Himself, and to follow his teaching as coming from God. He is never to act without the direction of the Starets, or without his permission where it is possible to consult him. At the time appointed the Postulant goes to the Church with the Starets, who carries the Rason. The Clothing takes place when the Hegumen and the Brethren have assembled at the Church for one of the Hours. After bowing to the Hegumen and kissing his right hand, the Starets and the Postulant bow to the Brethren on both sides of the Choir; they then stand in front of the Holy Doors, bowing thrice and crossing themselves; after which they kiss the holy Icons, bowing and crossing themselves, and then they depart to their proper places. When the singing of the Office is finished the Hegumen puts on his Epitrachil (Gr., Επιτραχήλιον, Stole) and Phelon (Gr., Φελώνιον, Chasuble); and the Postulant, with his Starets, stands at the doors of entrance into the Church. The Office of the Clothing begins, as do all the offices, with the Blessing.

(2) The Trisagion (Τρισάγιον, or Τρισάγιος Ὕμνος) was introduced into the Byzantine Liturgy in the middle of the fifth century. (*La Divina Liturgia di S. Giovanni Crisostomo*, D. Placido de Meester, O.S.B., p. 220, note 34.) The Trisagion of Eastern use is not the same as the Western Sanctus, which corresponds to the Triumphal Hymn (Ἐπινίκιος Ὕμνος) of the Eastern Liturgies. A transliterated form of the Greek Trisagion occurs in the Latin Rites for Good Friday, and it is sung by two Choirs as in the Orthodox Churches. The transliteration, as given in the Missale Romanum, is as follows: Agios o Theos, Agios ischyros, Agios athanatos, eleison imas. The

pronunciation of Greek at the early date of the transliteration is identical with the pronunciation heard in Greek Churches at the present day.

([3]) In the Eastern Doxology the clause, *As it was in the beginning*, does not anywhere occur. Dr. Adrian Fortescue says that it appears to have been added at Rome about the fourth or fifth century. (*Liturgy of St. John Chrysostom*, p. 39, note 1.)

([4]) The word Troparion is described by Dr. Littledale as the generic name for a short hymn, so called from *turning* to the Hirmos (Εἱρμός), on which it is rhythmically modelled. (*Offices of the Eastern Church*, p. 334.) See also Note ([47]).

([5]) A Theotokion (Θεοτοκίον) is a Troparion or Sticheron, generally but not always addressed to the Blessed Theotokos. The Theotokia are sometimes called Dogmatica (Δογματικά), because they were introduced into the liturgical services in order to secure the true faith concerning the Incarnation; just as the Little Doxology was introduced in order to secure the true faith concerning the doctrine of the Blessed Trinity, as against the Arian heresy. The Theotokia, which invariably follow either the first or the second half of the Little Doxology, were added at a later date with the definite intention of teaching the true faith concerning the Incarnation, as against the Nestorian heresy. The strong language of the Theotokia is based upon the great truth contained in the term Θεοτόκος. The only adequate English translation of Θεοτόκος is 'Mother of God.' Archbishop Temple felt this so strongly that (as Mr. W. J. Birkbeck relates in the *Guardian*, Oct. 19, 1915, p. 920), he "spoke in a disparaging and, indeed, in an almost vindictive manner, of various attempts to 'improve on the English language' in this matter, more especially of the expression 'the God-bearing one,' which he had come across

in a recent translation of some Greek prayers, and which, he said, 'though it might perhaps have some meaning, was certainly not English.'" But to translate the word seems unnecessary.

(6) The Uniate Greek text, translated, gives a somewhat different meaning: "Cleanse his soul and body; keep watch over him until death, and make him worthy to become an holy temple of thine; keep him ever mindful of thee and of thy commandments, ever endowing him with lowliness, and love, and meekness," etc.

(7) The hairs cut from the head are sometimes put behind the Icon of Christ in the Iconostasis, and afterwards thrown into the thalassidion, or piscina.

(8) The Dismissal, or Apolysis (Ἀπόλυσις; Lat., *Dimissio*, or *Missa* in the primitive sense of the word), is the formula with which the Priest dismisses the faithful. According to its length it is called either the Little Apolysis (Μικρὰ Ἀπόλυσις) or the Great Apolysis (Μεγάλη Ἀπόλυσις). (*La Divina Liturgia*, D. P. de Meester, p. 197, note 5.) The Apolysis given here is the Little Apolysis. The Great Apolysis is used after the Liturgy only. It will be found on page 123.

In S.P.S.R. the Hegumen, after the Dismissal, taking by the hand the newly-made Rasophore, and addressing the Starets, formally entrusts him to his care, for instruction and guidance; and he charges the Rasophore to confess to the Starets as to Christ Himself, and to be patient, persevering, humble, obedient, gentle and discreet, that he may obtain God's blessing and salvation.

(9) The alternative title of this Office is understood in two senses. Nicodemus Hagiorites, in common with other Greeks, maintains that the Mandorrason, or Outer Rason, and not the Mandyas proper, should

be given to the Stavrophore ; but the Russians, interpreting the alternative title as prescribing the Mandyas properly so called, confer it upon the Stavrophore as being an essential part of the Little Habit.

The Great Habit is seldom conferred except during the celebration of the Liturgy ; but the Little Habit may be conferred either during the Liturgy or after one of the Hours.

The rubrics of S.P.S.R. give fuller directions than the rubrics of the Greek Euchologion or the Slavonic Trebnik. The rubrics of the Order of the Little Habit direct that after the sounding of the little semantron, and after the Brethren have begun the Hours, the Candidate shall be brought into the Church by the Ecclesiarch and the Starets, after he has spent a long time of probation under Monastic discipline, and in implicit obedience to the Starets ; and that, standing in the middle of the Church, they are to make the customary prostrations ; after which they are to go to the Hegumen, and bowing to him kiss his right hand and receive his blessing. They are then to make three prostrations down to the ground towards the Holy Doors ; after which they kiss the holy Icons ; and standing again before the Holy Doors, they prostrate themselves once more down to the ground ; and then, turning to the Choir, they make a single bow. Then they proceed to the entrance of the Church, and the Candidate lays aside his usual dress, including his shoes and tunic, or under-garment, and clothes himself with a Vlasyanitsa (hair-shirt) only. One of the rubrics declares that it is fitting that every one who desires to receive the Tonsure should first (before receiving it in Church) confess all his sins to a Confession-Father, and receive from him full absolution, and be ready for the reception of the most holy mysteries of the Body and Blood of Christ.

During the singing of the Troparion, "Haste thee to open," all the Brethren go to the entrance of the Church, at the west end of the Nave, where they form into a procession with lighted candles. While the Troparion is being sung softly the Brethren advance in procession, two by two, towards the Sanctuary, the Candidate, supported on either side by the Starets and the Ecclesiarch, following in the rear. The Candidate, clothed in the Vlasyanitsa only, walks between them ungirded, barefooted, and with hands folded upon his breast as though they were bound. On entering into the Nave he makes a low bow of the head towards the east; then coming to the midst of the Nave, in front of the Ambo, he makes a similar prostration; and on approaching the Holy Doors of the Iconostasis he falls to the ground and remains prostrate, praying silently to the Lord that his sins may be forgiven, and that he may be received into the rank of penitents.

When the singing of the Troparion is ended, and while the Candidate is still lying upon his face, the Hegumen says in a loud voice: "The merciful God, like a loving Father, beholding thy lowliness and true penitence, receiveth thee, my Child, as a prodigal son that is penitent and with hearty sorrow falleth down before him." Then, bending, he raises the prostrate Candidate, taking him by the right hand. And he, rising and standing upright, with eyes downcast and hands folded upon the breast, makes a reverent bow of the head towards the Holy Table. The Hegumen then asks the first two questions contained in the Office, receiving the Candidate's answer to each. He then says: "Truly a good work," etc. Then follows the Exhortation, "Open the ears of thine heart," etc. After which the remaining questions are asked.

([10]) Gr., *τὸ μικρὸν* (*scil.*, *σήμαντρον*). The neuter gender of the article shows that the signal for beginning the Office is given, not by the bell (*ὁ κώδων*), but by the semantron (*τὸ σήμαντρον*).

A semantron is either a large plank of hard wood or a small bar of metal. It is suspended by its extremities, and sounds are produced by the strokes of a wooden mallet. A sort of melody or variety of sounds is produced, partly by the manner of the stroke, and partly according to the part of the semantron struck by the mallet. There are more semantrons than one in a Monastery. It is customary to give the signal of the approaching hour of service first on the large wooden semantron, and afterwards on the little metal semantron—the one referred to by the words *τὸ μικρὸν*.

([11]) The Ecclesiarch (*Ἐκκλησιάρχης*) is a Sacristan. The Sacristan in a Convent of Nuns is called an Ecclesiarchissa (*Ἐκκλησιάρχισσα*).

([12]) The genuflections (*γονυκλισίαι*) are prostrations down to the floor of the Church. The three several places of prostration are at the Royal Doors (i.e. at the central doors of entrance into the Nave from the Porch, or Narthex), in the middle of the Nave, and before the Holy Doors or Gates in the middle of the Iconastasis, i.e. the screen separating the Sanctuary from the Nave. Three genuflections are made at each of these three places, accompanied with the sign of the cross.

Among the Greeks the different kinds of ceremonial reverences are distinguished as follows: (1) The proskynesis (*προσκύνησις*), which is made by bowing down and touching the ground with one hand; (2) the gonyklisia (*γονυκλισία*), which is made by going down on both hands and both knees; (3) the metanoia. This is of two kinds: the great metanoia (*μεγάλη*

μετάνοια), which is made by going down on hands and knees and touching the ground with the forehead ; and the little metanoia (μικρὰ μετάνοια), which is merely a low bow, made with a lowly inclination of the body.

The Eastern method of making the sign of the cross is by touching, with the thumb and the first two fingers of the right hand, first the forehead, then the breast, and afterwards the right and left shoulders.

([13]) The Holy Doors (Ἅγιαι Θύραι) are between the Choir and the Sanctuary. The Royal Doors or Gates (Βασιλικαὶ Θύραι, or Πύλαι) are between the Narthex and the Nave.

([14]) The head of a Monastery is either an Hegumen or an Archimandrite, who is more than an Hegumen. The head of a Convent of Nuns is an Hegumenissa.

The terms Hegumen, or Igumen (Ἡγούμενος), and Archimandrite (Ἀρχιμανδρίτης) were at first synonymous. The Hegumen (from ἡγέομαι, to lead the way) is the leader of the Monks who are under his rule : the Archimandrite (from Ἀρχιμανδρίτης, chief of a μάνδρα, an enclosed space, or fold) is the Head of a spiritual sheepfold, i.e. of the Monastery. In the eight century a distinction appears in the use of the terms Hegumen and Archimandrite. There were two different dignities, which might be, but were not always, held by the same person. Still later, the dignity of the Archimandrite was regarded as higher than that of the Hegumen. The Archimandrite was appointed by the Patriarch, and not elected by the Monks. He held his office at the will of the Patriarch, and was directly subject to him. Power was given him to ordain Readers. This distinction is still observed. A further distinction between the two offices at the present day is that only a Hiero-Monk, i.e. a Monk in holy orders, may become an Archiman-

drite ; while the Hegumen is not necessarily in holy orders. An Archimandrite is always a Hiero-Monk ; but a Bishop may make any Hiero-Monk an Archimandrite, even though he is not an Hegumen or the Head of any Monastic Institution.

No Monk, however, is regarded as a layman, even if not in minor or major ecclesiastical orders. The distinction in the Monastic estate is not a distinction between laymen and Priests, but between Monks and Hiero-Monks. At the Profession of a Monk the Hegumen, if not in holy orders, must appoint a Hiero-Monk to officiate. But no Ecclesiastic who is not a Monk may admit a Monk to the Monastic Tonsure and Habit ; and no Hiero-Monk except a Bishop may admit anyone to a Monastic grade higher than that to which he himself belongs. A Bishop, however, may admit to any of the three grades of Monasticism ; but it should be remembered that a Bishop in the Holy Orthodox Church is always a Hiero-Monk. Most Monks are not Hiero-Monks.

([15]) The Narthex is a vestibule of rectangular shape, of larger or smaller size, which is built in front of the Church properly so-called, i.e. of the Nave. It is a place of penitence and of supplication. There, besides the penitents, the catechumens stand, to receive instruction, during that part of the Sacred Mysteries at which they are not allowed to be present. There also in the Monastic Church the Monks, in the spirit of penitence, recite the canonical Hours, with the exception of Orthros and Hesperinos. Secular and parochial churches have a baptismal font in the Narthex. (*La Divina Liturgia*, D. P. de Meester, p. ix.)

([16]) The Antiphons are chants or anthems, three in number, sung at the Liturgy, and commonly taken from the Psalms. The third Antiphon often consists

of the Beatitudes (*Μακαρισμοί*). There are also Antiphons at Orthros and Hesperinos.

([17]) The Little Entrance (*Μικρὰ Εἴσοδος*) is the solemn entrance of the Deacon and Priest into the Sanctuary, with the Evangelistarion (*Εὐαγγελιστάριον*), or Book of the Gospels, during the Liturgy of the Catechumens. The Great Entrance (*Μεγάλη Εἴσοδος*) takes place during the Liturgy of the Faithful, when the oblations of bread and wine are carried solemnly by the Deacon and Priest into the Sanctuary, and placed on the Holy Table.

([18]) The Kontakion (*Κοντάκιον*) is a short hymn, consisting of a single strophe. The Kontakion of the day is the proper Kontakion for Orthros, where it follows the Little Ectene after the sixth Ode of the Canon. It is repeated (as here) in the Liturgy, and also in the First, Third, Sixth, and Ninth Hours.

([19]) Gr., *τῷ ἁγίῳ Θυσιαστηρίῳ*. There is no precise equivalent in English of the Greek word *Θυσιαστήριον* (from *θυσία*, an offering, a sacrifice) and the Slavonic equivalent Zhertvennik (from zhertva, offering, sacrifice), which signify the place where sacrifice is offered. The imperfect rendering 'Sanctuary' is often adopted (as in the rubric at the beginning of this Office); but in the present instance the word 'Altar,' though not an exact equivalent, is obviously a better translation into English than the word Sanctuary.

([20]) Gr., *τοῦ Ἀγγελικοῦ Σχήματος*. No doubt these words refer to the Angelical Life, of which the Angelical Habit is the outward symbol, as well as to the Angelical Habit itself. Every Monk who takes the Little Habit expresses, in his answer to this question, his desire to be deserving of the Great and Angelical Habit.

([21]) Gr., *τῷ Προεστῶτι*, to the Superior. In S.P.S.R.

the promise is made to obey the Hegumen. In Idiorrhythmic Monasteries the office of Proëstos, or Superior, is held in commission by a Council of Monks, each Monk of the Council being called a Proëstos.

([22]) In this part of the Profession Rites certain details of S.P.S.R. are worthy of special mention.

Before the Vow of Poverty the question is asked: Wilt thou abide in a spirit of detachment (*lit.*, in not acquiring), and in the voluntary poverty for Christ's sake which belongs to the common life; not acquiring or keeping any thing for thine own self, except in accordance with the common necessity, and that out of obedience and not of thine own arbitrariness?

In S.P.S.R. the order in which the Vows are taken, both in the Office of the Great Habit and of the Little Habit, is—Stability, Chastity, Obedience, Poverty.

Before the Vow of Stability the question is asked: Dost thou renounce the world, and the things belonging to the world, according to the commandment of the Lord?

The question concerning Stability is in this form: Wilt thou abide in this Monastery or in that to which under holy obedience thou shalt be ordered; and in the Monastic life until thy last breath?

In the question concerning Chastity the words 'until death' are added. And the Monk answers: Yes, Reverend Father, I will so abide, God helping me.

The question concerning Obedience is in this form: Wilt thou receive all the Statutes of the Monastic Community Life, and the Rules established by the holy Fathers and given to thee by the Superior? The answer to the question is: Yes, Reverend Father, I receive them and kiss them reverently.

([23]) In the Uniate Greek text these clauses are in the

form of an interrogation: Shall a woman forget the fruit of her womb, or shall I forget thee?

([24]) In S.P.S.R. the names of the following Saints are added, after the name of St. Sabbas: "and Anthony and Theodosius of the Pecherskaya Monastery, Sergius of Radonezh, and all the other holy Fathers."

([25]) The Schematologion (Σχηματολόγιον) is a parchment manuscript containing the Profession Rites, such as is still employed instead of a printed book on Mount Athos by the Hegumen. There is at the British Museum a fifteenth century MS. (30,043) with the title, Σχηματολόγιον σὺν Θεῷ.

([26]) The exclamation of the Deacon at the Inclination varies among the Orthodox. According to the Slavonic use, both in the Liturgies and in the Profession Rites, the Deacon says: "Bow your heads unto the Lord." The Uniates also, whether Greek or Slavonic, use that form. But among the Orthodox Greeks there is a divided use. Some books, like the Venice edition of 1553, and the Venice editions of the Euchologion published by the Archimandrite Spiridon Zervos, give the formula, "Let us bow our heads unto the Lord"; but in other editions the formula is, "Bow your heads unto the Lord." This latter form has been adopted in the *Hieratikon*, published in 1895 at the Patriarchal Press at Constantinople. A comparison of liturgies of different rites and dates (as for example, in *Liturgies Eastern and Western*, F. E. Brightman, D.D.) makes it seem probable that both forms are of ancient use. There is a similar Western formula in the archaic Latin rite for Good Friday; in which, after the Priest's *Oremus*, the Deacon cries *Flectamus genua;* and the Subdeacon responds with a *Levate*.

([27]) A rubric in S.P.S.R. says that the Deacon is to

place the scissors on the holy Gospel while the Hegumen is saying, "Peace be to all," before the Inclination. The holy Gospel, or Evangelistarion (Εὐαγγελιστάριον), is the Book of the Gospels. It corresponds to the Textus of mediaeval Latin rites, and is a symbol of the Incarnate Word of God. The gesture of the Priest in pointing to the Evangelistarion, as the symbol of Christ Himself, is intended to give emphasis to the accompanying words.

([28]) Spiridon Zervos, in his edition of the Euchologion, 1891, omits from this exclamation the words τίνι προσέρχῃ, "to whom thou approachest," which occur in the corresponding exclamation in the Office of the Great Habit. The words appear in both places in the Uniate Greek Euchologion, and in some editions of the Orthodox Euchologion, including the Venice edition of 1553.

([29]) S.P.S.R. directs that the following form shall be used at the giving of the Tonsure:

Our Brother, N., is shorn in the hair of his head in token of the renunciation of the world and of all things that are in the world; and for the restraining of his will and of all fleshly desires; in the Name, *etc.* Let us all say, *etc.*

At the conferring of the Tonsure a new name is given by the Monastic Godfather, or Starets, as if at a second Baptism, to signify that the Monk is entering upon a new life. According to a custom of long standing, which, however, is not always followed, the new name begins with the same letter as the initial letter of the baptismal name. The baptismal name, e.g. of St. Athanasius the Athonite was Abraham, and his new name was chosen with the view of retaining the initial letter. The new name is sometimes that of the Saint of the day on which the Tonsure

is received, or of the morrow of the day. The new name is known as τὸ ὄνομα καλογερικόν. The Monk himself is called a Καλόγερος (i.e. καλὸς γέρων), the word from which the French *Caloyer* is derived. The Turks also have taken over the word into their language.

(30) Gr., τὸν ἀῤῥαβῶνα. The taking of the Little Habit is viewed in the light of a mystical betrothal to Christ, just as the taking of the Great Habit is regarded as the mystical espousal to Him.

(31) Both in the Greek and in the Slavonic Monasteries it is customary, as a part of the investiture of the Little Habit and of the Great Habit, and after the Sandals have been put on, to give a Knotted Cord to the Monk or Nun ; though no mention is made of this either in the Greek Euchologion or in the Slavonic Trebnik ; but S.P.S.R. directs the Hegumen to bestow it ceremonially, according to the form given below in Note (33). This Cord corresponds, though very remotely, to the Western Rosary, which originated at a much later date. Palladius in his *Lausiac History* (Chap. xx) says that a certain Monk of Pherme, a mountain to the north of Wady Natron, used to say 300 prayers daily, and in counting them he used little pebbles, which he gathered beforehand and threw away as he said the prayers. "The custom of reciting prayers upon a string with knots or beads thereon at regular intervals has come down from the early days of Christianity. . . . It seems to have originated among the early Monks and Hermits, who used a piece of heavy cord with knots tied at intervals upon which they recited their shorter prayers." (*Cath. Enc.*, Vol. xiii., p. 185.) The Greeks call the Cord a Komvoschinion (Κομβοσχοίνιον ; from κόμβος, a knot, and σχοινίον, a cord). It should be carefully distinguished from the Komvologion (Κομβολόγιον), a

string of beads carried alike by ecclesiastics and laymen, as an ornament or toy to give occupation to the hands. The Russians call the Komvoschinion by the old Slavonic name of Vervitsa (string), the term employed in S.P.S.R., as in Note ([33]). In popular language it is called a Léstovka, from its resemblance to a ladder (lestnitsa). The Russian name for the Komvologion is Chotki.

The modern Komvoschinion, as used by the Monks on Mount Athos, consists of 100 knots, divided into four equal parts by four large beads, with three additional knots in a pendant adorned with a small cross-shaped tassel. The Megaloschemos is expected to make daily 12×100 times the prostration down to the ground (i.e. the *μεγάλη μετάνοια*), and in the evening 300 similar prostrations, accompanied with the following prayer: "Lord Jesus Christ, Son and Word of the living God, through the intercessions of thine all-pure Mother and of all thy Saints, have mercy and deliver us." If, however, the prostrations, or metanoias, are imposed upon Monks as a penance, the accompanying prayer is: "Lord Jesus Christ, Son of God, have mercy upon me a sinner." The Komvoschinion may also be used in the following manner: 10 great metanoias (down to the ground), 30 little metanoias (down to the hips); and 60 times the prayer "Lord Jesus Christ, Son of God, have mercy upon me a sinner." This is to be said five times a day. (*Andachtsbuch*, A. v. Maltzew, p. cvii.) The Komvoschinion may also be used for counting any kind of prayers and devotional exercises. The number $100+3$ was adopted so as to correspond with the number of the Psalms and Little Doxologies said at the Canonical Hours. The whole Psalter is divided into 20 portions, each of which is called a Kathisma (*Κάθισμα*, seat), because it is followed by a rest or pause. Each Kathisma consists

of three parts, each part ending with the Little Doxology (Glory be, *etc.*) and a threefold Alleluia. For the sake of those unable to read, St. Basil directed that, instead of a Kathisma, one of the following prayers might be said 300 times: "Lord, have mercy," or "Lord Jesus Christ, Son of God, have mercy upon me a sinner," or "Lord Jesus Christ, for the sake of Theotokos, have mercy upon me a sinner." In other words, the prayer is to be said 100 times for each Little Doxology of the Kathisma, i.e. for each of the three parts of the portion of the Psalms ending with the Glory be, *etc.*, and the Alleluia. The large beads which separate the knots are merely intended to represent the ending of the three parts of the Kathisma, and no prayer is connected with them. (*Begräbniss-Ritus, u.s.w.*, Alexios von Maltzew, pp. 209, 210.) This Komvoschinion is used by Hellenic Monks in Greece, Turkey, and the East generally, as well as on Mount Athos.

The Knotted Cord used by Russian Monks is the old Slavonic Vervitsa, which is made with 103 knots or beads, separated as follows by means of four larger beads: The first of the larger beads is followed by 17 small beads, the second large bead by 33 small ones, the third large bead by 40 small ones, and the fourth large bead by 12 small ones; and an additional small bead is added at the end. The lower extremities of the Slavonic Vervitsa are fastened together, one over the other, and in shape bear a certain resemblance to the shovel-ends of a modern Roman stole. Beneath are small flat triangles, ornamented. The method of using this Vervitsa is as follows: If a Monk is hindered in saying the Typica (the selection of Psalms sung at certain Offices) he makes instead thereof 700 metanoias; instead of Hesperinos (Vespers) he makes 500; instead of Apodeipnon (Ἀπόδειπνον, Compline) 200;

and instead of Orthros (Lauds) 500. (*Andachtsbuch*, A. v. Maltzew, pp. cviii–cx.)

The use of the Komvoschinion, or Vervitsa, is a Monastic and ascetic devotion which has not been adopted by the Orthodox laity, though it has been amongst the laity of the Russian sects known as "Old Believers." Wherever Uniates use it outside the Monasteries the devotion has not spread from the Monasteries; but it is a mere imitation of the popular use of the Rosary among the laity in the West.

([32]) The Uniate Greek Euchologion omits this rubric. Its retention in the Orthodox Euchologion is difficult of explanation, as the Mandyas is never given at that part of the Office by either Greeks or Russians.

([33]) The S.P.S.R. give the form and manner of the Clothing with the Little Habit as follows:

The Superior, touching with his right hand the Vlasyanitsa (*hair shirt*) *with which the Candidate* (lit., *New-Beginner*) *is clothed, and holding it, saith:*

Our Brother, N., is clothed with the tunic of voluntary poverty and want, and of the endurance of all distress and hardship; in the Name of the Father, and of the Son, and of the Holy Ghost. Let us all say for him, *Lord, have mercy.*

And the Superior signeth him with the sign of the cross. And he kisseth the Vlasyanitsa and the Superior's right hand. Meanwhile the Brethren sing thrice, Lord, have mercy.

Then the Superior, taking the Paraman and the Cross, and holding them in his left hand, saith:

Our Brother, N., receiveth the Paraman as a betrothal of the Angelical Habit, for a perpetual reminder of his taking upon himself Christ's easy yoke, and of bearing his light burden; and for the curbing and

restraining of all his fleshly desires. And he taketh also the symbol of the Lord's Cross upon his breast, for a perpetual reminder of the suffering and humiliation of our Lord God and Saviour Jesus Christ, of his being spat upon, of his shame, wounds, buffeting, crucifixion, and death, which he voluntarily suffered for our sakes ; and (to signify) that, as far as possible, he will endeavour to follow the same ; in the Name, *etc.* Let us all say, *etc.*

And, with the right hand blessing them with the sign of the cross, he placeth them upon the shoulders and breast of the Candidate ; while the Brethren sing thrice, Lord, have mercy.

After this, taking the Ryasa, he saith :

Our Brother, N., is clothed with the garment of spiritual joy and gladness, for putting away and trampling upon all sorrows and troubles proceeding from the devil, the flesh, and the world ; and for his perpetual joy and gladness in Christ ; in the Name, *etc.* Let us all say, *etc.*

And with his right hand he blesseth the Ryasa, and clotheth the Candidate with it ; while the Brethren sing thrice, Lord, have mercy.

Then, taking the leathern Poyas (*Girdle*) *and holding it in his left hand, he saith :*

Our Brother, N., is girded about his loins with the power of truth, for mortification of body and renewal of spirit, and for courage and caution ; in the Name, *etc.* Let us all say, *etc.*

Then, with his right hand blessing it, he girdeth the Candidate with it ; while the Brethren sing thrice, Lord, have mercy.

Afterwards, taking the Mantiya (*Mandyas*) *and holding it in his left hand, he saith :*

Our Brother, N., is clothed with the garment of salvation and with the armour of righteousness, that

he may withdraw himself from all unrighteousness, and with carefulness put away the vain imaginations of his mind and the subtleties of his will; and that he may have the remembrance of death always in his mind, and consider himself to be crucified to the world, and to be dead to every evil deed, but always alive for the shewing forth unsluggishly every Christ-like virtue; in the Name, *etc.* Let us all say, *etc.*

And, with his right hand blessing it, he clotheth the Candidate; while the Brethren sing thrice, Lord, have mercy.

Then, taking the Klobuk (i.e. *the Skouphos with the Veil*) *and holding it in his left hand, he saith:*

Our Brother, N., taketh the helmet of salvation and of the hope that is not ashamed, that he may be able to stand against all the wiles of the devil; and he covereth his head with the veil of lowliness and of perpetual obedience, in token of spiritual love of wisdom; and that he may turn away his eyes, lest they behold vanity; in the Name, *etc.* Let us all say, *etc.*

And blessing it, he veileth the head of the Candidate; while the Brethren sing thrice, Lord, have mercy.

Then, taking the Sandals and holding them in his left hand, he saith:

Our Brother, N., is shod with the sandals in readiness for the preaching of the Gospel of peace; that he may be prompt and diligent in all obedience and in every good work; in the Name, *etc.* Let us all say, *etc.*

Then, with his right hand blessing them, he putteth them on the Candidate's feet; while the Brethren sing thrice, Lord, have mercy.

And afterwards, taking the Vervitsa (*Knotted Cord*) *and holding it with his left hand, he saith:*

Take, Brother N., the sword of the Spirit, which is the word of God, for continual prayer to Jesus; for

thou must always have the Name of the Lord Jesus in mind, in heart, and on thy lips, ever saying: Lord Jesus Christ, Son of God, have mercy upon me a sinner. Let us all say for him, *etc.*

And, blessing the Vervitsa with his right hand, he giveth it to the Candidate; while the Brethren sing thrice, Lord, have mercy. *And he, taking the Vervitsa, kisseth it and the right hand of the Superior.*

Then the Superior, taking the portable Cross and holding it in his right hand, saith:

Take, Brother N., the shield of faith, the cross of Christ, wherewith thou shalt be able to quench all the fiery darts of the wicked one; and remember always how the Lord hath said: If any man will come after me, let him deny himself, and take up his cross, and follow me. Let us all say, *etc.*

And, signing the Candidate cross-wise with the Cross, he giveth it to him. And he, taking the Cross with his right hand, kisseth it and the right hand of the Superior; while the Brethren sing thrice, Lord, have mercy.

And finally, taking a lighted candle, the Superior giveth it to him, saying:

Take, Brother, this candle, and know that thou oughtest henceforth, by a pure and virtuous life and by a good character, to be a light to the world. For the Lord hath said: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Let us all say, *etc.*

Then the Candidate, taking the candle, kisseth his right hand; while the Brethren sing thrice, Lord, have mercy.

And after all these things the Superior with his right hand blesseth the Candidate, and saith:

Our Brother, N., hath received the betrothal of the Angelical Habit, and is clad in the whole armour of God, that he may be able to overcome all might and

warfare of principalities, and powers, and rulers of the darkness of this world, of spiritual wickedness in high places ; in the Name, *etc.* Let us all say, *etc.*

Then all the Brethren sing thrice, Lord, have mercy.

([34]) Gr., *τῷ λογικῷ σου ποιμνίῳ*. Literally, 'thy rational flock.' Wherever this phrase occurs, the word 'mystical' is employed in the translation, as being more in conformity with the Western mode of thought and expression.

([35]) The Evangelistarion, or Book of the Gospels, is given to a Priest only, *instead of a Cross*.

([36]) The Kiss is given somewhat after the manner in which it is given when Priests are concelebrating at the Liturgy. The Priests then in turn kiss the holy gifts, while veiled on the Holy Table (before their consecration), kissing first the veil over the paten, then the veil over the chalice ; and after that they kiss the Holy Table. Then they kiss one another on the shoulder and on the right hand, the first Priest saying, "Christ is in our midst" ; and the other Priest answering, "He is, and will be." The Deacons also, when there are more than one present, after kissing the cross on their orarion (Deacon's stole), kiss one another on the shoulder, while one says, as above, "Christ is in our midst," and the other answers, "He is, and will be." But the Deacon who is serving the Priest at the Liturgy remains in his place, bowing three times together with the Priest, and kissing the cross on his orarion. In the Liturgy the kiss is given before the singing of the Creed by the Choir. (*Liturgikon*, A. v. Maltzew, p. 120.)

([37]) The name Eirenica (*Εἰρηνικά*) is given to this Litany because of the opening words, "In peace" (*Ἐν εἰρήνῃ*).

([38]) Gr., *τὸν σκοπὸν τοῦ μοναστικοῦ Σχήματος*, the object of the Monastic Schema. Though the Habit does not make the Monk, it is a continual reminder of what his habit of life ought to be.

([39]) The word 'danger' does not occur in this petition in the Slavonic Eirenica.

([40]) The Prokeimenon (*Προκείμενον*, from *Πρόκειμαι*' to lie before) is so called because it precedes the Epistle. It consists of two or more versicles taken from the Psalms, and corresponds to the Grail, or Gradual, of Western Liturgies.

([41]) The Superior means here a Hiero-Monk of the highest ecclesiastical rank among those present. The Hegumen would be the officiant, if a Hiero-Monk; but at this point he would yield to a Bishop, if one were present; or to any other ecclesiastic of higher ecclesiastical rank than his own, provided he were a Hiero-Monk. A Bishop, even though he may be only in the lowest of the three grades of Monasticism, ranks above the highest grade of Monks, on account of the dignity of his ecclesiastical order. He is the Superior of Monks, as well as of the secular clergy. The word Superior does not occur in the Greek Profession Rites; but those Rites in certain places require to be filled out in the translation, for the sake of completeness, as in the present case.

([42]) The Idiomelon (*Ἰδιόμελον*, from *ἴδιος* and *μέλος*, having its own rhythm and melody) is a hymn which is its own model, and has no Hirmos. (*Offices of the Holy Eastern Church*, R. F. Littledale, LL.D., p. 305.)

([43]) It is three days according to present custom.

([44]) The Great and Angelical Schema, or Habit, is a term which includes both the life of the perfect

Monk (τέλειος Μοναχός) and the garments worn by him, especially those parts of the dress of Monks by which he is distinguishable from Monks of the lower grades. The two distinguishing articles of the Great Habit are the Koukoulion, or Cowl, and the Analavos; inasmuch as the Mandyas is now worn by certain Stavrophores, and not by the Megaloschemoi only. The Habit is called Angelical, because those who are called to the Monastic life should live "as the Angels which are in heaven"; and also, because the Habit and the Rule of the Monastic Life are said to have been brought from heaven by the ministry of an Angel.

A rubric at the beginning of the Office in S.P.S.R. says that he who desires to take the Great and Angelical Habit ought first to make his confession to his Confession-Father, to receive his absolution, and to prepare for the reception of the holy and divine Mystery of the Body and Blood of the Lord, like one who is wholly dying; for he who renounces the world by the second and final Vows dies altogether to the world and to all that is in the world.

(45) The thalassidion (θαλασσίδιον), or thalassa (θάλασσα), is a piscina beneath or near the Holy Table, sometimes richly decorated. In modern Greek it is called a χωνευτήριον, χωνεῖον, or χωνί. The thalassidion serves the purpose of a shelf on which to lay the Habit over-night, when the Profession of a Megaloschemos is to follow on the morrow.

(46) Orthros (from ὄρθρος, dawn) is one of the Canonical Hours, properly said at daybreak, and corresponding to the Western Lauds.

(47) The Canon is a series of strophes divided into nine Songs, or Odes, corresponding to the nine Songs of Holy Scripture (viz., the two Songs of Moses, the Songs of Hannah, of Habakkuk, of Isaiah, of Jonah,

the two Songs of the Three Holy Children, and the Songs of Zacharias and of the B.V.M. included in one) which are recited at Orthos. The strophes, generally called Troparia, are formed, in so far as the metre and melody are concerned, upon a strophe taken as a model, and called an Irmos, or Hirmos (Εἱρμός). (*La Div. Lit.*, D. P. de Meester, p. 215.) Dr. Littledale explains that this strophe "is called the Hirmos, because it joins together and draws after it the succeeding strophes, which are called Troparia, from turning (τρέπω) to their model. Any number of these Troparia with their Hirmos constitutes an Ode, and nine such Odes form a perfect Canon." (*Offices of the Holy Eastern Church*, p. 279.)

([48]) The Greek acrostic, when scanned according to quantity, is a dactylic hexameter verse, and reads as follows: Εὐδόκιμον τέλος εὐδοκίμῳ μοι Χριστὲ παράσχου. Even when sung according to accent, it makes, after a fashion, a dactylic hexameter verse, with anacrusis. In the Slavonic Trebnik and in S.P.S.R. no attempt has been made to form an acrostic with the initial letters of the Troparia. The acrostic in Greek is intended as a mnemonic aid in the recitation of the Odes composing the Canon. The acrostic is sung throughout the Canon before each Troparion, unless the Troparion is preceded by the *Glory be* or the *Now and ever*. The present English translation of the acrostic, though lacking in metre, is equivalent in sense to the Greek acrostic. The initial letters of the Troparia making the acrostic are printed in an italic type.

([49]) A Kathisma (Κάθισμα) is the portion of the Psalms recited by the Reader at this point in the Office.

([50]) A Sticheron (Στιχηρόν) is a verse or short hymn. A Stichos (Στίχος) is a versicle.

([51]) The Apolytikion (Ἀπολυτίκιον) for the day is a proper Troparion, sung at Hesperinos (Vespers) after the Song of Simeon (Νῦν ἀπολύεις), and corresponds to some extent to the Western Collect for the day. It is repeated (as in the present instance) at the Liturgy, where it comes between the Eisodikon (sung at the Little Entrance) and the reading of the Epistle; it is also used at the First, Third, Sixth and Ninth Hours daily throughout the year; and at Apodeipnon (Ἀπόδειπνον, Compline), except on some days in Lent, when a special Apolytikion is substituted for it; it is used also on Sundays and festivals at Orthros.

Cardinal Pitra (*Hymnographie de l'Église Grecque*, p. 42), says that the Apolytikion for the day was formerly called the Troparion for the day, and was placed at the head of the office. He states that the last editor of the Menaia, Bartholomew, of the Monastery of Koutloumousi, is reputed to have been the first to substitute the word Ἀπολυτίκιον for Τροπάριον. Some writers, e.g. the Dominican Goar (Εὐχολόγιον, p. 26), S. Petrides (in Cabrol's *Dict.*, s.v. *Apolytikion*), and De Meester (*La Divina Liturgia*, p. 230, n. 71) connect the word Apolytikion with Ἀπόλυσις, the Dismissal at the end of an office; but the Apolytikion sometimes occurs elsewhere than at the end of an office, and is more correctly referred to the Νῦν ἀπολύεις.

It should be observed that the Order of the Great and Angelical Habit is divided into two parts; the first part, or the Canon, being sung at Orthros, and the second part at the Liturgy, after the Little Entrance.

([52]) According to the S.P.S.R., while the Brethren are singing, "O come, let us worship," *etc.*, he who is to receive the Great Habit goes to the Holy Doors; and falling down to the ground upon his face, he remains prostrate until the two Troparia which follow

have been sung. At the conclusion of the second Troparion, "Haste thee to open," *etc.*, the Superior with his right hand raises the prostrate Monk, saying: "The merciful God, like a loving Father, beholding thy lowliness and true penitence, receiveth thee, my Child, as a prodigal son that is penitent and with hearty sorrow falleth down before him."

([53]) See Note ([19]).

([54]) In S.P.S.R. the form of the questions and answers, which varies slightly from the form given in the Euchologion and the Great Trebnik, is as follows:

Q. Dost thou promise for the second time to abide in this Monastery, *etc.*

A. Yes, God aiding me, *etc.*

Q. Wilt thou endure all the poverty and strain, *etc.*

A. Yes, God aiding me, *etc.*

Q. Dost thou promise for the second time to abide in a spirit of detachment, *etc.*

A. Yes, Reverend Father, I will abide, God aiding me.

([55]) In every Monastery there are one or more Spiritual Fathers (Πνευματικοὶ Πατέρες), who are not only the confessors of the community, but are also charged with the interior spiritual direction of the Brethren and serve as their patterns in the path of perfection. All this is in agreement with the custom of the Fathers of the desert, and a similar observance is prescribed by the Rule of St. Benedict, Chap. iv. (*Voyage de deux Bénédictins*, Dom P. de Meester, p. 160.)

([56]) Gr., τὴν κεφαλὴν τοῦ Κατηχουμένου. Literally, "the head of the Catechumen." The Profession of a Monk, being like a second Baptism, is preceded by a Monastic Catechumenate.

([57]) Gr., ἐπὶ τὴν ἀκρότομον καὶ πνευματικὴν πέτραν. Literally, "upon the squared and spiritual rock."

([58]) The form in S.P.S.R. is :

Our Brother, N., is shorn a second time in the hair of his head, in token of an entire renunciation of the world and of all things that are in the world ; and for the entire restraint of his will and of all fleshly desires ; and that he may give himself to silence and to bodily prostrations ; in the Name, *etc.* Let us all say, *etc.*

([59]) In the Slavonic Great Trebnik the word ' Mantiya ' (Mandyas) is here used, instead of ' Pallion.' In S.P.S.R. the divergence from the Euchologion and the Trebnik is so great that the form and manner of conferring the Great Habit is given in note ([60]).

([60]) In S.P.S.R. the form and manner of the clothing with the Great and Angelical Habit is as follows :

The Superior, touching with his right hand the Vlasyanitsa (hair shirt) with which he who is receiving the Habit is clothed, and holding it saith :

Our Brother, N., is clothed a second time with the tunic of truth, and arrayed in the garment of the gladness of the Great Angelical Habit ; for his abiding in full and voluntary poverty both of soul and body for Christ's sake ; and for the entire avoidance of all acquiring and keeping of personal possessions ; and for the putting away and trampling upon all sorrows and troubles proceeding from the devil, the flesh, and the world ; and for his perpetual spiritual joy and gladness in Christ ; in the Name, *etc.* Let us all say, *etc.*

And the Superior signeth him with the sign of the cross. And he kisseth the Vlasyanitsa and the Superior's right hand. And the Superior immediately clotheth him with the Ryasa (Rason) of the Skhimnik, that is, the Imation, which was worn also before ; while the Brethren sing thrice, Lord, have mercy.

Then the Superior, taking the great Paraman (*Paramandyas*) *and holding it in his left hand, saith :*

Our Brother, N., receiveth the full Paraman of the Great Angelical Habit for a garment of incorruptibility and purity both of soul and body, and for a perpetual reminder of his taking upon himself Christ's easy yoke, and of bearing his light burden, and for the curbing and restraining of all his fleshly desires and longings ; in the Name, *etc.* Let us all say, *etc.*

Then blessing the Paraman and giving it to him to kiss, he lays it upon his shoulders ; while the Brethren sing thrice, Lord, have mercy.

Then the Superior, taking the leathern Poyas (*Girdle*) *and holding it in his left hand, saith :*

Our Brother, N., girdeth a second time his loins with the power of truth, for mortification of body and renewal of spirit, and for courage and caution, in fulfilment of Christ's commandment ; in the Name, *etc.* Let us all say, *etc.*

Then, with his right hand blessing it, he girdeth the Skhimnik with it ; while the Brethren sing thrice, Lord, have mercy.

Then the Superior, taking the Koukoul (*Cowl*) *with the Analav* (*which are always joined together*) *and holding them in his left hand, saith :*

Our Brother, N., is covered with the Cowl of guilelessness, with the helmet of a saving hope, and of a silent dwelling in spiritual meditation, and in cautious taking heed to himself ; in the Name, *etc.* Let us all say, *etc.*

Then, blessing with his right hand the Koukoul, together with the Analav, and giving them to him to kiss, he putteth them on him, covering his head, his front, and his back ; and after that, taking with his left hand the front part of the Analav, he blesseth it with his right hand, and giveth it to him to kiss, saying :

Our Brother, N., taketh the Analav as his cross upon his shoulder, that he may follow the Master Christ, and always bear in remembrance his voluntary sufferings and death, which he endured for our sakes; and that he may endeavour, as far as possible, to imitate them; in the Name, *etc.* Let us all say, *etc.*

And the Brethren sing thrice, Lord, have mercy.

And after this, taking the Mantiya of the Skhimnik (which hath no folds) and holding it in his left hand, he saith:

Our Brother, N., clotheth himself for the second time with the garment of salvation and with the armour of righteousness, that he may withdraw himself from all unrighteousness, and with carefulness put away the vain imaginations of his mind and the subtleties of his will; that he may have the remembrance of death always in his mind, and consider himself to be crucified to the world, and to be dead to every evil deed, but always alive for shewing unsluggishly every Christlike virtue; in the Name, *etc.* Let us all say, *etc.*

Then, with his right hand blessing it, he clotheth the Skhimnik; while the Brethren sing thrice, Lord, have mercy.

Then, taking the Sandals and holding them in his left hand, he saith:

Our Brother, N., putteth on for the second time the Sandals for the preaching of the Gospel of peace; that he may be prompt and diligent in all obedience and in every good work, but slow and unready for the fulfilling of his own will or for any unseemly work; and that he may bravely and patiently, by night and by day, engage in the saying of prayers; in the Name, *etc.* Let us all say, *etc.*

Then, with his right hand blessing them, he putteth them on the Skhimnik; while the Brethren sing thrice, Lord, have mercy.

And after that, having taken the Vervitsa (Knotted Cord) and holding it in his left hand, he saith :

Our Brother, N., for the second time taketh the sword of the Spirit, which is the word of God, for continual prayer to Jesus ; for thou must always have the Name of the Lord Jesus in mind, in heart, and on thy lips, ever saying : Lord Jesus Christ, Son of God, have mercy upon me a sinner. And know that thou must ever henceforth have the word of God upon thy lips, in prayer, in psalms and hymns and spiritual songs ; and may no vain words go forth out of thy mouth ; in the Name, *etc.* Let us all say, *etc.*

And, blessing it with his right hand, he giveth it to the Skhimnik ; while the Brethren sing thrice, Lord, have mercy. *And he, taking the Vervitsa, kisseth it and the right hand of the Superior.*

Then the Superior, taking the portable Cross and holding it in his right hand, saith :

Take, Brother N., for the second time, the shield of faith, the Cross of Christ, wherewith thou shalt be able to quench all the fiery darts of the wicked one ; and always remember that the Lord hath said : If any man will come after me, let him deny himself, and take up his cross, and follow me. Let us all say, *etc.*

And, signing the Skhimnik cross-wise with the Cross, he giveth it to him. And he, taking the Cross with his right hand, kisseth it and the right hand of the Superior ; while the Brethren sing thrice, Lord, have mercy.

And finally, taking the lighted candle, the Superior giveth it to him, saying :

Take, Brother, for this second time the candle ; and know, that thou oughtest henceforth, by a pure and virtuous life and by a good character, and by word and deed, and by a lowly demeanour, by a quiet and silent taking heed to thyself, and by an ever-strict abstinence, to be a light unto the world. For the Lord

hath said: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Let us all say, *etc.*

Then the Skhimnik, taking the Candle, kisseth the Superior's right hand; while the Brethren sing thrice, Lord, have mercy.

And after all these things the Superior, blessing the Skhimnik with his right hand, saith:

Our Brother, N., hath received the Great Angelical Habit, and for the second time doth clothe himself with the whole armour of God, that he may be able to overcome all might and warfare of principalities and powers and rulers of the darkness of this world, of spiritual wickedness in high places, in silence to give heed also to himself; in the Name, *etc.* Let us all say, *etc.*

And the Brethren sing thrice, Lord, have mercy.

([61]) The text of this Troparion in the Orthodox Euchologion of Spiridon Zervos contains two misprints, viz., *ζωὴν* for *ζώνην*, and *ἡμῶν* for *ὑμῶν*. These corruptions do not occur in the Uniate text.

([62]) In this prayer the various parts of the full Monastic Habit are specified, but no mention is made of the later additions to the Habit. The Inner Rason and the Mandyas are designated in the terms 'tunic' (*χιτών*) and 'cloak' (*περιβόλαιον*). The essential parts of the Great and Angelical Habit, therefore, are seen to be the following: (1) Inner Rason, (2) Girdle, (3) Cowl, with its proper Veil, (4) Analavos, (5) Mandyas, and (6) Sandals.

([63]) When the Liturgy is celebrated everything proceeds as usual. The newly-clothed Megaloschemos, or Skhimnik, makes his communion at the proper time. After the Prayer behind the Ambo and Psalm

xxxiv., the Brethren sing the Idiomelon, "May we discern," *etc.* Then follow the Kiss and the Dismissal.

([64]) Or, according to the Slavonic Rite:

Deacon: For the Holy Governing Synod, and for our Most Reverend Metropolitan (Archbishop, *or* Bishop) N., for the honourable Priesthood, *etc.*

([65]) The word 'danger' does not occur in the Slavonic Rite.

([66]) The Kiss is given during the singing of the Idiomelon, as in the Office of the Little Habit.

([67]) On the eighth day after his Profession the Megaloschemos, or Skhimnik, solemnly lays aside the Cowl, with its proper Veil, when the Brethren are gathered together for a service in the Monastic Church; and he then assumes the Skouphos with its Veil, as being a more convenient head-covering for ordinary use; but the Cowl is worn whenever he goes to the Church, and on any occasion, if it should occur, when he is called away from his Monastery for some ecclesiastical purpose. When wearing the Cowl, he is careful to conceal with the Veil the lower part of the face, the eyes and nose alone being visible. The term Epanokalummavchion (Ἐπανωκαλυμμαύχιον) is applied to the Veil of the Cowl, as well as to the Veil of the Kalummavchion, or Skouphos.

([68]) The formula in some editions is: "Bow your heads unto the Lord." Spiridon Zervos gives here a corrupt reading, which is corrected in his edition of 1898.

([69]) The Greek word Schema (Σχῆμα, form, shape, figure) is often used in a technical sense, like the word *Habitus* in Latin and *Habit* in English. It may mean either the habit and manner of life, or the habitual

dress of the Monk ; and no doubt it is used also with the double significance. In the translation of the technical treatise of Nicodemus Hagiorites the technical Greek term *Schema* has been retained ; though in the translation of the Profession Rites the word has been rendered into English according to the sense required by the context. The less obvious sense is no doubt often included, as it is in the common English expression, ' to take the white Veil ' or ' the black Veil.'

There are various legends concerning the heavenly origin of the Monastic Schema, that is, of the origin of the life of Monastic asceticism and of the dress proper to those who would lead that life. One of these legends, recorded by Palladius, is referred to by the Abbé Ladeuze in his *Étude sur le Cénobitisme Pakhomien*, pp. 257, 258. The legend relates that an angel dictated to St. Pachomius the text of the Pachomian Rule, in which the Habit of Monks—the life and the dress—is particularly described. The Abbé Ladeuze ascribes this legend to an invention of the fifth century. Another legend says that St. Anthony was told by an angel to wear the leathern Schema, the primitive Analavos. The Habit *par excellence* of Coptic Monks is a leathern *Askim*, the Arabic word equivalent to the Greek Schema. The *Askim* of Coptic Monks obviously corresponds to the Greek *Analavos* and the Slavonic *Analav;* but it is of a ruder and more primitive make. Coptic Monks have lost their Cowl, if they ever had one.

([70]) St. Theodore became Abbot of the Monastery of the Studium towards the end of the eighth century. The Studium was a church in Constantinople, built about the year 463, and named after its benefactor the Roman ex-Consul Studius. Soon afterwards it

became a Monastic Church. The Monastery at the Studium passed through various vicissitudes during the three centuries and more that elapsed before the reforms of St. Theodore brought it into fresh prominence.

([71]) The custom of conferring the Little Habit to an intermediate grade of Monks has continued to the present time, and is not likely to be abandoned. The natural result is that comparatively few Monks receive the Great Habit; and the effect would seem to be to give a lower standard of asceticism to the great body of Monks who wear the Little Habit. This does not necessarily mean, however, that the Monks of the lower grades are less given to prayer and to a life of contemplation than the Megaloschemos, or Skhimnik, but only that the asceticism is usually less austere.

([72]) *Dialogue against All Heresies*, Chap. xx., P.G., clv., 104. Nicodemus interpolates the words "or even indifference."

([73]) In the earlier part of the *Exomologetarion*.

([74]) P.G., clv., 673.

([75]) St. Athanasius the Athonite received the Monastic Habit [Query: Was this the Fore-Habit of the Rasophore or the Little Habit of the Stavrophore?] on Mt. Kyminas, one of the greatest Monastic centres of the period, on the confines of Paphlagonia. It was conferred on him by the Monk Michael Maleïnos, without a term of probation. (*Life of St. Athanasius the Athonite* (in Greek), edited by Louis Petit, Augustinian, in *Analecta Bollandiana*, t. xxv., p. 19.)

([76]) The title of the Office is, Ἀκολουθία τοῦ Μικροῦ Σχήματος, ἤτοι τοῦ Μανδύου.

([77]) That is, an alternative or subordinate Mandyas.

([78]) This identification of the Mandyas with the sleeveless Tunic, or Colobium, is questionable.

([79]) The Council which Nicodemus calls the Sixth Ecumenical Council is the Council in Trullo, or Quinisext Council, A.D. 692, which the Easterns at first declared to be a continuation of the Sixth General Council, viz., the Third Council of Constantinople, A.D. 680–681. The Quinisext Council was convoked by the Emperor Justinian II. Canon xliii. says: "It is lawful for every Christian to choose the life of religious discipline, and setting aside the troublous surgings of the affairs of this life to enter a Monastery, and to be shaven [i.e. shorn in the hair of the head] in the fashion of a Monk, without regard to what faults he may have previously committed. For God our Saviour says: 'Whoso cometh to me, I will in no wise cast out.'" (*Nicene and Post-Nicene Fathers*, t. xiv., p. 386.)

([80]) The "aged man" is the Gerontas, who stands in the relation of a Monastic Godfather or Sponsor.

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